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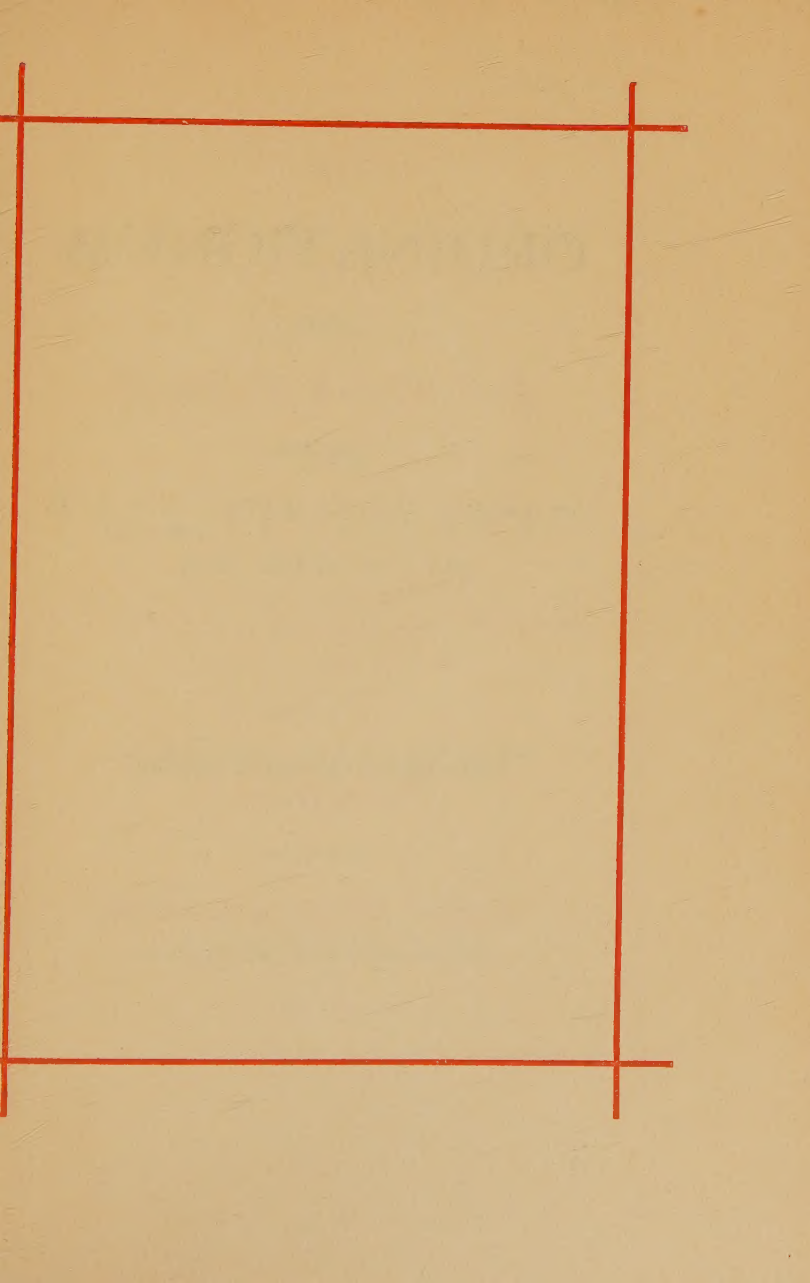
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2953 Lowe Ave.,

CHICAGO, ILL.

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RITUS
ORDINATIONUM

JUXTA

PONTIFICALE ROMANUM

CURANTE

ILL^{mo} et Rev^{mo} D. JOANNE S. M. LYNCH, LL.D., S.T.D.

SS. D. N. PRAEL. DOM.,

*Olim in Seminario Provinciali apud Trojam, N. Y.
Sacrae Liturgiae Professore.*

Editio Quarta Correcta et Ampliata.

CUM APPENDICE.

Impensis Bibliothecae Cathedralis,

Neo Eboracensis, 24-26 EAST 21ST STREET.

MCMXXIV

2953 Lowe Ave.,
CHICAGO, ILL.

THE RITE OF
ORDINATION

ACCORDING TO

THE ROMAN PONTIFICAL

BY THE

Right Rev. J. S. M. LYNCH, LL.D., D.D.

*Formerly Professor of Sacred Liturgy in St. Joseph's
Provincial Seminary, Troy, N. Y.*

Fourth Edition, Revised and Enlarged.

WITH APPENDIX.

The Cathedral Library Association,

24-26 EAST 21ST STREET, NEW YORK.

1924

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APPROBATIO

Hanc editionem exemplari typico Ritus Ordinationis juxta Pontificale Ordinationum conformem in omnibus existere testamur. In fidem, etc., die 4 Maii 1892.

DIONYSIUS J. McMAHON, S. T. D.

Censor Theologicus Librorum.

Michael Augustinus Corrigan

DEI ET APOSTOLICÆ SEDIS GRATIA ARCHIEPISCOPUS
NEO-EBORACENSIS, SS. DD. PAPÆ LEONIS XIII PRÆLATUS
DOMESTICUS, SOLIO PONTIFICIO ASSISTENS.



PUS quod inscribitur "Ritus Ordinationum juxta Pontificale Romanum, Editio Secunda Correcta et Ampliata cum Appendice," revisione rite peracta, cura et expensis Bibliothecæ Cathedralis imprimi potest et evulgari.

Datum Neo-Eboraci, die 4 Maii 1892.

Archiepiscopus Neo-Ebor.



This translation of "The Rite of Ordination according to the Roman Pontifical" having been found to agree with the original, can be published by the Cathedral Library Association.

✠ MICHAEL AUGUSTINE,
Archbishop of New York.

DECRETUM.

Quum Cæremoniarum Magister Ecclesiæ Cathedralis Neo Eboracensis Dioceseos in Statibus Fœderatis Americæ Septentrionalis de consensu Episcopi a Sacra Rituum Congregatione declarari petierit :

“Utrum pro majori Fidelium utilitate, qui linguam
“latinam non callent, licitum sit addere versionem
“in lingua vulgari textui latino Pontificalis Romani,
“et præsertim illi parti, quæ Ordinum collationem
“respicit. uti exhibetur in exemplari cui titulus.—
“Ritus Ordinationum juxta Pontificale Romanum.—
“Curante Rev. J. S. M. Lynch in Seminario Provinciali apud Trojam, N. Y. Sacræ Liturgiæ Professore, etc., etc.”

Sacra eadem Congregatio, referente subscripto Secretario ita rescripsit:—Detur Decretum in una Neo Eboracen., diei 4 Augusti 1877 Atque ita rescripsit die 3 Februarii 1879.

D. CARDINALIS BARTOLINIUS, **S. R. C.**

Præfectus.

PLAC. RALLI, **S. R. C. Secretus.**

DECREE.

When, with the consent of his Ordinary, the master of ceremonies at the Cathedral Church of the diocese of New York, United States of America, petitioned the Sacred Congregation of Rites to declare "whether for the greater benefit of the faithful who do not understand the Latin Text of the Roman Pontifical; in particular to that part which treats of the conferring of Orders, as has been done in a volume entitled "The Rite of Ordination," according to the Roman Pontifical, by Rev. J. S. M. Lynch, Professor of Sacred Liturgy in the Provincial Seminary, at Troy, N. Y., etc., etc. The Sacred Congregation, through the undersigned secretary answered, on Feb. 3d, 1879, as follows: Let the Decree of Aug. 4th, 1877, in a case proposed by New York, stand.

CARDINAL BARTOLINI,

Prefect.

MONS. PLACIDO RALLI, *Secretary of the S. C. R.*

Director quarundam Ephemeridum Catholicarum, quæ typis cuduntur Neo Eboraci, a Sacra Rituum Congregatione declarari petiit num prohibitum sit in libris nuncupatis *Devotionis* textui latino Ordinis Missæ, ac præsertim Canonis, addere versionem in lingua vulgari? Sacra vero Rituum Congregatio, referente infrascripto Secretario, audito voto R. P. D. Laurentii Salvati S. Fidei Promotoris, declarare censuit: Libros eorumque versiones in lingua vernacula, de quibus agitur, a canonicis præscriptionibus et Apostolicis Decretis, Episcoporum auctoritati omnino reservari; ideoque licitum non esse Fidelibus horum uti editionibus, nisi istæ expressam præseferant Episcoporum adprobationem. Atque ita declaravit die 4 Augusti, 1877. (5703, Neo Eboracen.)

The director of a certain Catholic journal published in New York, petitioned the Sacred Congregation of Rites to declare if it were forbidden (in books of devotion) to add a translation in the vernacular to the Latin text of the Ordinary of the Mass, and particularly to the Canon. The Sacred Congregation of Rites, after hearing the opinion of the Rev. Lawrence Salvati, Promoter of the Faith, declared through the undersigned Secretary: "that books of the kind under consideration, and translations of them in the vernacular are entirely reserved, by the canonical regulations and Apostolic decrees, to the authority of the bishops; and that, therefore, it is unlawful for the faithful to use any edition of the same unless it bear the express approbation of the bishops." And so it was declared August 4th, 1877.

(5703, New York).

DEDICATIO.

*Ill^{mo} ac R^{mo} Domino Doctori Henrico
Gabriels Ep^o Ogdensburgensis.*

ILL^{mo} AC R^{mo} DOMINE:—

Dum libellus cui titulus “Ritus Ordinationis” sub prelo esset, placuit Beatissimo Patri Leoni XIII^o Te Sedis Episcopalis Ogdensburgensis Præsulem renunciare. Faustum hoc nuntium bonis omnibus et Clero jucundum, jucundius fuit et mihi qui doctrina et exemplo Excellentiae Tuæ formatus, ad sacerdotalia munia assumptus fui. At animo revolvens quid, tanquam sinceræ lætitiæ argumentum Excellentiae Tuæ præbere valerem, felix mihi occurrit opinio nomini Tuo parvulum hoc opus, iterum typis datum, dedicare; præsertim quia, Te Rectore, libellus iste

DEDICATION.

*To the Right Rev. Dr. Henry Gabriels
Bishop of Ogdensburgh.*

RT. REV. AND DEAR BISHOP:—

While this book was in preparation it pleased His Holiness, Pope Leo XIII, to appoint you Bishop of Ogdensburg. The news of your elevation to the episcopate, while pleasing to clergy and laity alike, was especially gratifying to the editor of this volume, who was trained for the duties of the priestly state by your instruction and example. Desirous of offering some token of deep esteem and good will, he takes the liberty of dedicating to you this little volume, which was first edited during your Rectorship by the Rev. J. S. M. Lynch, Professor at St. Joseph's Seminary,

DEDICATIO.

ex ædibus Seminarii Troiani, Clero et populo primum apparuit, cura R. Dñi Lynch. Idque libenti animo absolvo, ratus nomen Excellentiae Tuæ, Sacrae Liturgiæ cultoribus optime notum, pretium labori meo daturum et perpulchrum ordinationis ritum ornaturum.

Placeat igitur votum cordis mei, quod multorum vota complectitur, benigne accipere et humillimo inter discipulos Excellentiae Tuæ, Pastoralem indulgere Benedictionem.

Add^{mus} servus

JOSEPH H. MCMAHON,

Bibliothecæ Cathedralis Neo-Eboracensis Moderator.

Datum Neo-Eboraci 1892, in Festo Annunciationis B.M.V.

DEDICATION.

Troy, N. Y. Your name, so well known to all interested in liturgical studies, will render illustrious this attempt to give a fitting dress to the beautiful ceremony of ordination. Be pleased to accept this mark of respect, in which many others heartily join, and grant to the least worthy of your pupils your pastoral blessing.

Your obedient servant,

JOSEPH H. McMAHON,

Director of the Cathedral Library of New York.

NEW YORK, Feast of the Annunciation, 1892.

RITUS ORDINATIONIS.

Ante Ordinationem Ordinandi induunt habitum sacrum respondentem Ordini, ad quem sunt promovendi; videlicet tonsurandi superpelliceum replicatum brachio sinistro sustinent; Ordinandi ad Minores induunt. superpelliceum; Ordinandi ad Subdiaconatum induunt amictum, albam, cingulum, brachio sinistro impositum ferunt manipulum ac tunicellam. Advertere debent ut amictus non stet circa collum, sed paulatim extra albam, ut Episcopus illum possit capiti eorum imponere. Ordinandi ad Diaconatum induunt amictum, albam, cingulum, et manipulum brachio sinistro, in quo ferunt dalmaticam et stolam replicatam; Ordinandi ad Presbyteratum induunt amictum, albam, et cingulum, manipulum in brachio sinistro, stolam, Diaconali more, in humero sinistro, firmatam super latus dexterum, planetam replicatam super brachi-

THE RITE OF ORDINATION.

Before the ordination, those who are to receive orders put on the sacred vestments corresponding to the order to which they are to be promoted, to wit : those who are to receive Tonsure carry on their left arm a surplice folded ; those to be ordained to Minor Orders put on a surplice ; those to be ordained to Subdeaconship put on an amice, alb and cincture, and carry on the left arm a maniple and tunic ; they should be careful not to have the amice drawn tight around the neck, but to let it hang a little above the alb so that the Bishop may be able to draw it over the head ; those to be ordained to Deaconship put on an amice, alb, cincture, and wear a maniple on the left arm on which they carry a dalmatic and stole folded ; those to be ordained to the Priesthood put on an amice, alb, cincture, and wear a maniple on the left arm, a stole on the left shoulder, fastened at the right side, after the manner of a Deacon, carry a chasuble folded on the left arm, and have a white linen handkerchief fastened to the cincture for the anointing. And all carry lighted candles in the right hand.

um sinistrum, sudarium albi coloris firmatum cingulo pro unctione. Omnes vero manu dextera candelam ardentem gestant.

Sic induti Ordinandi hora competenti bini ac bini Ecclesiam ingrediuntur, ubi locum quisque sibi attributum occupat. Omnibus ingressis, Pontifex venit ad Ecclesiam, et accedens ante altare genuflexus ibidem aliquamdiu orat. Deinde vadit ad sedem, ubi accipit omnia paramenta Pontificalia et statim Sacrum exorditur.

ORDINATIO.

Dicto **Kyrie Eleison** * Pontifex sedet, et Archidiaconus vocat omnes ordinandos dicens:

Accédant omnes, qui ordinándi sunt.

Ordinandi discedunt de locis suis et veniunt genuculatum ante altare quemdam efficientes semicirculum ea tamen animadversione, ut Tonsurandi sint propiores Altari, deinde Minoristæ, postremo Ordinandi ad ordines sacros. Id vero fit, si loci amplitudo et numerus Ordinandorum patitur; sin minus genuflectunt loco ipso quem occupant.

* Supponitur ordinationem fieri infra Missam privatam. Si autem celebretur Missa sollemnis, consuetæ cæremoniæ servandæ sunt, et orationes ordinationis non leguntur sed cantantur.

Thus vested, those who are to receive orders enter the church at a suitable hour and each one takes the place assigned to him.

When all have entered, the Bishop comes to the church, and approaching the middle of the altar kneels and prays for a little while.

He then goes to his seat, where he puts on all the Pontifical vestments and Mass is begun immediately.

THE ORDINATION.

After the *Kyrie Eleison* has been said *, the Bishop sits, and the Archdeacon calls all those who are to receive orders, saying;

Let all who are to be ordained come forward.

Those who are to receive orders leave their places and come before the altar, kneeling in a kind of semicircle, in such a way, however, that those to receive Tonsure are nearest the altar, those to receive Minor Orders next, and, lastly, those who are to be ordained to Sacred Orders. This is done if the size of the place and the number of those to be ordained permit ; if not they kneel in their places.

* It is supposed that the ordination takes place during a Low Mass. Should, however, a High Mass be celebrated the usual ceremonies should be observed, and the prayers of the ordination, instead of being read, are sung.

Archidiaconus, conversus ad Ordinandos, legit ex Pontificali inhibitionem seu mandatum nomine Episcopi, videlicet:†

REVERENDISSIMUS in Christo Pater, et Dóminus, Dóminus **N.** Dei et Apostónicæ Sedis grátia Epíscopus **N.** sub excommunicatiónis pœna præcipit, et mandat ómnibus, et síngulis, pro suscipiéndis Ordínibus hic præsentibus, ne quis forsan eórum irreguláris aut álias a jure, vel ab hómine excommunicátus, interdíctus, suspénsus, spúrius, infámis, aut álias a jure prohibítus, sive ex aliéna diœcési oriúndus, sine licéntia sui Epíscopi, aut non descriptus, examinátus, approbátus, et nominátus, ullo pacto aúdeat ad suscipiéndos Ordines accédere. Et quod nullus ex ordinátis discédet, nisi Missa finíta, et benedictióne Pontíficis accépta.

† Si ordinatio fiat extra tempora, prius legitur mandatum Apostolicum cujus vigore Pontifici facultas conceditur ordinandi; quibus lectis, dicit Pontifex: “**Deo gratias,**” et ad ordinationem procedit. Exceptis Stat. Fœd. Americæ Sept. Vide “*American Ecclesiastical Review*” p. 68. Jan., 1892.

The Archdeacon, turned towards those who are to be ordained, reads from the Pontifical the inhibition or mandate in the name of the Bishop, viz:†

THE most Reverend Father in Christ, His Lordship **N.** by the grace of God, and the favor of the Apostolic See, Bishop of **N.** orders and commands, under penalty of excommunication, all and each here present for receiving Orders, that none of those who may perchance be irregular or excommunicated by the Canons or by his Superior, or under interdict, or suspended, illegitimate, infamous or otherwise excluded by the Canons, or who may be from another diocese by birth, and lacks the permission of his Bishop, and none of those who has not been registered, examined, approved and called by name, shall, on any account, dare to come forward to receive Orders.

He commands also that none of those ordained shall leave until Mass is ended and they have received the Episcopal Benediction.

† If the ordination takes place outside of the prescribed times, the apostolic Mandate, in which the faculty of ordaining is granted to the Bishop, is first read. After this has been read, the Bishop says "**Thanks be to God,**" and proceeds with the ordination. Except in United States of America. See "American Ecclesiastical Review." January 1892, p. 68.

DE CLERICO FACIENDO.

Post hæc Archidiaconus vocat tonsurandos, dicens;

Accédant qui promovéndi sunt ad primam clericálem tonsúram.

Ceteri Ordinandi consurgunt et redeunt sessum ad locum suum. Deinde vocantur omnes Tonsurandi nominatim et sigillatim per Notarium, et quilibet dum appellatur, assurgit, respondet **Adsum**, discedit de loco suo et venit ante altare geniculatum.

Quibus ante altare coram Pontifice in faldistorio cum mitra sedente genuflexis, Pontifex surgit cum mitra, et dicit:

V. Sit nomen Dómini benedíctum.

R. Ex hoc nunc, et usque in sáculum.

V. Adjutórium nostrum in nómine Dómini.

R. Qui fecit cœlum et terram.

O REMUS, fratres caríssimi, Dóminum nostrum Jesum Christum, pro his fámulis suis, qui ad deponéndum comas cápítum suórum pro ejus amóre festínant, ut donet eis Spíritum sanctum, qui hábitum religiónis in eis in perpétuum consérvet, et

THE MAKING OF CLERICS.

After this, the Archdeacon calls those who are to receive Tonsure, saying:

Let those who are to be promoted to first clerical Tonsure come forward.

The others rise and return to their places, where they remain seated.

Then the Notary calls the names, one by one, of all those who are to receive Tonsure, and each one as his name is called rises, answers **Present**, leaves his place and comes before the altar and kneels.

The Bishop rises with his mitre on and says:

V. Blessed be the name of the Lord.

R. From henceforth, now and forever.

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

DEARLY beloved brethren, let us beseech our Lord Jesus Christ in behalf of these His servants, who hasten for His love to lay aside the hair of their heads, that He bestow upon them the Holy Ghost, Who shall keep them in the practice of religion forever, and protect their

a mundi impediménto, ac sæculári desidério corda eórum deféndat; ut, sicut immutántur in vúltibus, ita délixera manus ejus virtútis tríbuat eis increménta, et ab omni cæcitatí spirituáli et humána, óculos eórum apériat, et lumen eis ætérnæ grátix concédát. Qui vivit et regnat cum Deo Patre in unitáte ejúsdem Spíritus sancti Deus, per ómnia sácula sæculórum.

Post hæc, sedente Pontifice, schola inchoat et prosequitur Antiphonam, et Psalmum.

Tu es, Dómine, qui restítues hæreditátem meam mihi.

PSALMUS XV.

CONSERVA me, Dómine, quóniam sperávi in te: * dixi Dómino: Deus meus est tu, quóniam bonórum meórum non eges.

Sanctis, qui sunt in terra ejus: * mirificávit omnes voluntátes meas in eis.

Multiplicátæ sunt infirmitátes eórum: * póstea acceleravérunt.

Non congregábo conventícula eórum de sanguínibus: * nec memor ero nóminum eórum per lábia mea.

hearts from the stumbling blocks of the world, and from worldly desires, so that even as they are changed in outward appearance, He may likewise grant them an increase of virtue, and, opening their eyes, deliver them from all spiritual and human blindness and bestow upon them the light of everlasting grace. Who liveth and reigneth with God the Father in the unity of the same Holy Ghost, God, world without end.

After this the Bishop sits and the choir begins and continues the following antiphon and psalm:

It is Thou, O Lord, that will restore my inheritance to me.

PSALM XV.

PRESERVE me, O Lord, for I have put my trust in Thee. I have said to the Lord Thou art my God, for Thou hast no need of my goods.

To the Saints who are in His land, He hath made wonderful all my desires in them.

Their infirmities were multiplied; afterwards they made haste.

I will not gather together their meetings for blood-offerings; nor will I be mindful of their names by my lips.

Repetitur tota Antiphona.

Tu es Dómine, etc.

Incepto Psalmo, Pontifex cum forficibus incidit unicuique extremitates capillorum instar crucis in locis quinque, videlicet, in fronte, in occipitio, in aura dextera, in aura sinistra, deinde in medio capitis aliquot crines capillorum, et in bacile deponit, et quilibet cum tondetur, dicit: *

DOMINUS pars hæreditátis meæ, et cálicis mei: tu es, qui restítues hæreditátem meam mihi.

Omnibus tonsis, mitra deposita, surgit Pontifex, et stans versus ad illos, dicit:

Orémus.

PRÆSTA quæsumus omnípotens Deus, ut hi fámuli tui, quorum hódie comas cápítum pro amóre divíno deposúimus, in tua dilectióne perpétuo máneant; et eos sine mácula in sempitérnum custódias. Per Christum Dóminum nostrum. **R.** Amen.

Tunc schola inchoat, et prosequitur Antiphonam sequentem et Psalmum. Qua incepta, Pontifex sedet cum mitra.

Hi accípiant benedictiónem a Dómino:

* Et Episcopus juxta morem eadem verba simul profert. S. R. C. 21. Nov., 1831.

The whole antiphon is repeated :

It is Thou, O Lord, &c.

At the beginning of the psalm the Bishop cuts, with a scissors, some hair from the head of each in the form of a cross in five places, namely: from the forehead, from the back of the head, from the right ear, from the left ear and a little from the crown of the head, and lets all the cuttings fall into a dish. Each one, while he is being tonsured, says:

THE Lord is the portion of my inheritance and my cup ; it is Thou that wilt restore my inheritance to me.

When all have been tonsured, the Bishop rises with his mitre off, and, turned towards them, says:

Let us pray.

GRANT, we beseech Thee, O Almighty God, that these, Thy servants, the hair of whose heads we have this day for Divine love cut off, may remain perpetually in Thy love, and do Thou keep them without stain forever. Through Christ our Lord. **R.** Amen.

Then the choir begins and continues the following antiphon and psalm. When it is begun the Bishop sits with his mitre on.

These shall receive a blessing from the

et misericórdiam a Deo salutári suo: quia hæc est generátio quæréntium Dóminum.

PSALMUS XXIII.

DOMINI est terra, et plenitúdo ejus: *
orbis terrárum, et univérsi qui hábi-
tant in eo.

Quia ipse super mária fundávit eum: *
et super flúmina præparávit eum.

Quis ascéndet in montem Dómini? * aut
quis stabit in loco sancto ejus?

Innocens mánibus, et mundo corde: *
qui non accépit in vano ánimam suam, nec
jurávit in dolo próximo suo.

Hic accípiet benedictiónem a Dómino,*
et misericórdiam a Deo salutári suo.

Hæc est generátio quæréntium eum, *
quæréntium fáciem Dei Jacob.

Attóllite portas príncipes vestras, et
elevámini portæ æternáles: * et introíbit
Rex glóriæ.

Quis est iste Rex gloriæ? * Dóminus
fortis et potens, Dóminus potens in
prælio.

Attóllite portas príncipes vestras, et ele-

Lord and mercy from God their Savior;
because this is the generation of them that
seek the Lord.

PSALM XXIII.

THE earth is the Lord's, and the fulness
thereof; the world and all they that
dwell therein:

For he hath founded it upon the seas;
and hath prepared it upon the rivers.

Who shall ascend into the mountains of
the Lord; or who shall stand in His holy
place?

The innocent in hands, and clean of
heart, who hath not taken his soul in vain,
nor sworn deceitfully to his neighbor.

He shall receive a blessing from the
Lord and mercy from God his Savior.

This is the generation of them that seek
Him, of them that seek the face of the
God of Jacob.

Lift up your gates, O ye princes, and be
ye lifted up, O eternal gates: and the
King of Glory shall enter in.

Who is this King of Glory? the Lord,
Who is strong and mighty; the Lord
mighty in battle.

Lift up your gates, O ye princes, and be

vámini portæ æternáles: * et introíbit
Rex glóriæ.

Quis est iste Rex glóriæ? * Dóminus
virtútum ipse est Rex glóriæ.

Glória Patri, et Fílio,* et Spirítui sancto.

Sicut erat in princípio, et nunc, et sem-
per,* et in sæcula sæculórum. Amen.

Deinde repetitur tota Antiphona:

Hi accípiant, etc.

Qua finita, surgit sine mitra Pontifex, et ad altare
conversus, dicit:

Orémus.

Et ministri dicunt:

Flectámus génuá.

R. Leváte.

Et mox ad tonsos genuflexos versus Pontifex, dicit:

A DESTO, Dómine, supplicatióibus
nostris, et hos fámulos tuos bene ✠
dicere dignáre, quibus in tuo sancto nómine
hábitum sacræ religiónis impónimus; ut,
te largiénte, et devóti in Ecclésia tua per-
sistere, et vitam percípere mereántur
æternám. Per Christum Dóminum nos-
trum. R. Amen.

ye lifted up, O eternal gates; and the King of Glory shall enter in.

Who is this King of Glory? the Lord of Hosts, He is the King of Glory.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, now and ever shall be world without end. Amen.

Then the whole antiphon is repeated:

These shall receive, &c.

After which the Bishop rises with his mitre off, and turned towards the altar, says:

Let us pray.

And the ministers say:

Let us bend our knees.

R. Arise.

And then the Bishop turning towards those who have been tonsured, and who are still kneeling, says:

HEARKEN, O Lord, to our supplications and vouchsafe to bless ✠ these Thy servants whom in Thy sacred name we invest with the habit of holy religion, that through Thy bounty, they may deserve to persevere devout in Thy Church, and attain to everlasting life. Through Christ our Lord. R. Amen.

Tunc Pontifex sedet cum mitra, et acceptum a singulis superpelliceum cuilibet imponit, dicens:

INDUAT te Dóminus novum hóminem, qui secúndum Deum creátus est, in iustítia, et sanctitáte veritátis.

Quo expedito, sine mitra surgit Pontifex, et versus ad illos dicit:

Orémus.

OMNIPOTENS sempitérne Deus, propitiáre peccátis nostris, et ab omni servitúte sæculáris hábitus hos fámulos tuos emúnda; ut dum ignomíniam sæculáris hábitus depónunt, tua semper in ævum grátia perfruántur: ut, sicut similitúdinem coronæ tuæ eos gestáre fácimus in capítibus, sic tua virtúte hæreditátem súbsequi mereántur ætérrnam in córdibus. Qui cum Patre, et Spíritu sancto vivis et regnas Deus, per ómnia sáecula sæculórum. **R.** Amen.

Deinde sedet cum mitra Pontifex, et alloquitur eos sub his verbis.

FILII caríssimi, animadvértere debétis, quod hódie de foro Ecclesiæ facti estis, et privilégia clericália sortíti estis;

Then the Bishop sits with his mitre on, and, taking from each one his surplice, puts it on him, saying:

MAY the Lord put on thee the new man, who, according to God, is created in justice and in the holiness of truth.

The Bishop then rises with his mitre off, and, turned towards those who have been tonsured, says:

Let us pray.

O ALMIGHTY, Everlasting God, forgive us our sins and free these Thy servants from all the slavery of secular dress; grant that while they put off the ignominy of the worldly garb, they may enjoy Thy grace forever more; and that as we make them bear on their heads the likeness of Thy crown, so by Thy strength they may deserve to obtain the everlasting inheritance in their hearts. Who with the Father and the Holy Ghost liveth and reigneth God, world without end.

R. Amen.

Then the Bishop sits with his mitre on, and addresses them in these words:

DEARLY beloved children, you ought to ponder well that you are placed to-day under the jurisdiction of the

cavéte igitur, ne propter culpas vestras illa perdátis ; et hábitu honésto, bonísque móribus, atque opéribus Deo placére studeátis. Quod ipse vobis concédât per Spíritum sanctum suum. **R.** Amen.

Tum, suggerente Archidiacono, Ordinati redeunt ad loca sua.

DE ORDINATIONE OSTIARIORUM.

Clericis ordinatis, Pontifex dimissa mitra assurgit, accedit ad Missale, et dicit:

Orémus.

Assistentes autem:

Flectámus génua.

R. Leváte.

Legit orationem primam et primam lectionem. Quae lecta, Pontifex sedet cum mitra. Archidiaconus vocat ordinandos dicens:

Accédant, qui ordinándi sunt ad officium Ostiariórum.

Et mox Notarius singulos nominatim vocat et quilibet assurgit, respondet **Adsum** discedit de loco suo et venit ante altare geniculatum.

Omnibus coram Pontifice genuflexis Pontifex admonet illos dicens:

Church, and are put in possession of clerical privileges. Take care, therefore, that you do not forfeit these privileges on account of your faults, and strive by a becoming dress, by good conduct and good deeds, to please God. Which may He Himself grant you by His Holy Spirit.
R. Amen.

Then, directed by the Archdeacon, those ordained return to their places.

THE ORDINATION OF PORTERS.

After the ordination of clerics, the Bishop rises with his mitre off, goes to the Missal and says:

Let us pray.

The assistants say :

Let us bend our knees.

R. Arise.

The Bishop then reads the first prayer and first lesson, after which he sits with his mitre on. The Archdeacon calls those who are to be ordained, saying:

Let those who are to be ordained to the office of Porter, come forward.

Then the Notary calls them separately by name, and each rising, answers, **Present**, leaves his place, comes before the altar and kneels.

All being on their knees before the Bishop, he admonishes them, saying:

SUSCEPTURI filii caríssimi, officium Ostiariòrum, vidéte, quæ in domo Dei ágere debeátis. Ostiárium opórtet percútere cýmbalum, et campánam ; aperíre Ecclésiám, et sacrárium ; et librum aperíre ei qui prædicat. Providéte ígitur, ne per negligéntiam vestram, illárum rerum, quæ intra Ecclésiám sunt, áliquid depéreat : certísque horis domum Dei aperiátis fidélibus ; et semper claudátis infidélibus.

Studéte etiam, ut, sicut materiálibus clávis Ecclésiám visíbilem aperítis, et cláuditis ; sic et invisíbilem Dei domum corda scílicet fidélium, dictis, et exémpis vestris claudátis diábolo, et aperiátis Deo : ut divína verba, quæ audierint, corde retíneant, et ópere cómpleant, quod in vobis Dóminus perfíciat per misericórdiam suam.

Deinde Pontifex accipit, et tradit omnibus claves Ecclesiæ, quas successive manu dextera singuli tangant, Pontifice dicente :

SIC ágite, quasi redditúri Deo ratió nem pro iis rebus, quæ his clávis recludúntur.

DEARLY beloved children, who are about to receive the office of Porter, see what you must do in the house of God. It is the duty of the Porter to strike the cymbal and to ring the church bell, to open the church and the sacristy, and to open the book for the preacher.

Take pains, therefore, lest through neglect on your part, anything in the church be destroyed: open the House of God at certain hours for the faithful; and always shut it to unbelievers.

Study, also, as you open and shut with material keys the visible church, so in like manner to shut to the devil and open to God, by word and example, the invisible House of God, that is the hearts of the faithful; so that they may keep in their hearts and show forth in their works the Divine words which they have heard, which may the Lord in His mercy accomplish in you.

Then the Bishop takes the keys of the church and while presenting them to be touched by each in turn, says:

SO act as about to give an account of those things which are kept under these keys.

Post hæc Archidiaconus, sive alius Archidiaconi vice fungens, ducit eos ad ostium Ecclesiæ, et facit illos claudere et aperire; deinde ducit eos ad turrin et singulis eorum tradens funem campanæ, jubet ipsos pulsare campanam uno tinnitu; quod si turris nimis distet, et difficili ascensu sit, facit ut singuli campanulam ad ostium Ecclesiæ appensam pulsent. Deinde illos reducit ad Pontificem, quibus coram Pontifice genua flectentibus, stans cum mitra Pontifex versus ad ipsos ordinatos, dicit :

DEUM Patrem omnipoténtem, fratres caríssimi, suppliciter deprecémur, ut hos fámulos suos bene❖dicere dignétur, quos in offícium Ostiariórum eligere dignátus est: ut sit eis fidelíssima cura in domo Dei, diébus, ac nóctibus, ad distinc-tiónem certárum horárum, ad invocándum nomen Dómini, adjuvánte Dómino nostro Jesu Christo, qui cum eo vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum. **R.** Amen.

Tum, mitra deposita, stans Pontifex, et conversus ad altare dicit:

Orémus.

Et ministri subjungunt:

Flectámus génua.

After this the Archdeacon, or some one taking his place, conducts them to the door of the church and makes them shut and open it; he then leads them to the tower and handing to each the bell-rope directs him to ring the church bell with one stroke; but if the tower be too distant, and difficult of ascent, he causes them to ring a little bell placed at the door of the church. Then he brings them back to the Bishop. When they are again kneeling before him, the Bishop standing with his mitre on and turned towards those who have been ordained, says:

DEARLY beloved brethren, let us humbly beseech God the Father Almighty to vouchsafe to bless ✠ these His servants whom He has deigned to choose for the office of Porter, that they may be most diligent, both day and night, in their care of the House of God, never failing to keep in mind the different hours for invoking the name of the Lord. Through the assistance of our Lord Jesus Christ, Who liveth and reigneth with Him in the unity of the Holy Ghost, God, world without end. **R.** Amen.

Then the Bishop still standing, having put off his mitre, and turned towards the altar, says:

Let us pray.

And the ministers add:

Let us bend our knees.

R. Leváte.

Et statim versus ad illos genuflexos, stans sine mitra, dicit:

DOMINE sancte, Pater omnípotens, ætérne Deus, bene ✠ dícere dignáre hos fámulos tuos in offícium Ostiariórum, ut inter janitóres Ecclésiæ tuo páreant obséquio, et inter eléctos tuos, partem tuæ mereántur habére mercédis. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum. **R. Amen.**

Post hæc Ordinati, suggerente Archidiacono, redeunt ad loca sua. *

DE ORDINATIONE LECTORUM.

Ostiariis ordinatis, Pontifex redit ad Missale,† legit versiculum qui sequitur lectionem primam, subjungit deinde secundam orationem et legit lectionem secundam; qua lecta Pontifex sedit cum mitra et Lectores vocantur per Archidiaconum hoc modo:

* Si autem iidem, qui ordinati sunt, alium minorem ordinem immediate recipiant, ibidem remanent, et iterum per Notarium non nominantur.

† Hic modus servatur in Sabbatis Quatuor Temporum in quibus plures dicuntur lectiones. Quomodo autem aliis temporibus fiat, ex Pontificali cognosci potest.

R. Arise.

The Bishop standing with his mitre off and turned towards those who have been ordained, who are still kneeling, says:

O HOLY Lord, Father Almighty, Eternal God, vouchsafe to bless ✠ these Thy servants for the office of Porter, that amongst the door-keepers of Thy Church they may obey Thee with readiness, and amongst Thy elect they may deserve to have part in Thy reward. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end
R. Amen.

After this, those ordained, directed by the Archdeacon return to their places. *

THE ORDINATION OF READERS.

After the ordination of Porters, the Bishop returns to the Missal † and reads the versicle after the first lesson, then the second prayer and second lesson. He then sits with his mitre on and the Readers are called by the Archdeacon in this manner:

* If, however, the same persons receive immediately another Minor Order, they remain kneeling, and their names are not called again by the Notary.

† This is the manner observed on the Saturdays of the Ember days, when several lessons are said. How it takes place at other times may be learned from the Pontifical.

Accédant qui ordinándi sunt ad offícium Lectórum.

Et mox nominantur per Notarium. Quibus coram Pontifice genuflexis, Pontifex admonet eos, dicens:

ELECTI, filii caríssimi, ut sitis Lectóres in domo Dei nostri, offícium vestrum agnóscite, et impléte. Potens est enim Deus, ut aúgeat vobis grátiam perfectiónis ætérnæ. Lectórem síquidem opórtet légere * ea quæ (vel ei qui) prædicat, et lectiónes cantáre; et benedícere panem, et omnes fructus novos. Studéte ígitur verba Dei, vidélicet Lectiónes sacras, distíncte et apérte, ad intelligéntiam, et ædificatióem fidélium absque ómni mendácio falsitátis, proférre; ne véritas divinárum Lectiónum incúria vestra, ad instructiόem audiéntium corrumpátur. Quod autem ore légitis, corde credátis, atque ópere compleátis; quátenus auditóres vestros, verbo páriter et exémplo vestro, docére possítis.

* Episcopus dicere potest vel “ea quæ prædicat” vel “ei qui prædicat.”—S. R. C. 27 Septembris, 1873.

Let those who are to be ordained to the office of Reader come forward.

Then their names are called by the Notary. When they are on their knees before him, the Bishop admonishes them saying:

CHOSEN, dearly beloved children, to be Readers in the House of God, realize and fulfil your office. For God is powerful to increase unto you the grace of everlasting perfection.

It is the duty of the Reader to read what he preaches, * to sing the Lessons and to bless the bread, and all the new fruits. Study, therefore, to announce distinctly and clearly the words of God, that is, the holy Lessons, for the understanding and the edification of the faithful. Do not falsify the text lest the truth of the Divine Lessons intended for the instruction of your hearers, should through your carelessness be corrupted. And what you read with your lips, believe in your hearts and practice by your works, so that you may be able to teach your hearers equally by word and example.

* The Bishop may say either "what he preaches" or "for the preacher." S. C. R. Sept. 27, 1873.

Ideóque, dum légitis, in alto loco Ecclésiæ stetis, ut ab ómnibus audiámini, et videámini, figurántes positiónē corporáli, vos in alto virtútum gradu debére conversári; quátenus cunctis, a quibus audímini, et vidémini, coeléstis vitæ formam præbeátis; quod in vobis Deus ímpleat per grátiam suam.

Deinde Pontifex accipit, et tradit omnibus codicem,*
de quo lecturi sunt, quem manu dextra tangunt,
dicens:†

ACCIPITE, et estóte verbi Dei relatóres, habitúri, si fidéliter et útiliter implevéritis offícium vestrum, partem cum iis, qui verbum Dei bene administravérunt ab inítio.

Quibus expeditis, et illis genuflexis, Pontifex stans
cum mitra versus ad eos, dicit:

OREMUS, fratres caríssimi, Deum Patrem omnipoténtem, ut super hos fámulos suos, quos in Ordinem Lectórum dignátur assúmere, bene ✠dictiónem suam cleménter effúndat, quátenus distíncte le-

* Codex est Missale, Breviarium vel volumen Sacrae Scripturæ. S. R. C. 27 Septembris, 1873.

† Duo vel tres simul tangunt librum. Martinucci.

Wherefore, when you read, stand in a high place in the church, so that you may be heard and seen by all, typifying by your bodily posture how you ought to move in a lofty sphere of virtue, and presenting to all who hear and see you the figure of a heavenly life; which may God by His grace accomplish in you.

Then the Bishop takes the Book* from which they are to read and presents it to all. Each touches it with the right hand, † while the Bishop says:

RECEIVE and be rehearsers of the word of God, destined, if you faithfully and usefully fulfil your office, to have part with those who from the beginning have administered well the word of God.

After this, the Bishop, standing with his mitre on, and turned towards those ordained who are still kneeling, says:

DEARLY beloved brethren, let us beseech God the Father Almighty to mercifully bestow His ✠ blessing upon these His servants whom He has vouchsafed to choose for the order of Reader, that they may read distinctly what is to be read

* The Book is the Missal, Breviary or Bible S. C. R. Sept. 27, 1873.

† Two or three touch the book together.—Martinucci.

gant, quæ in Ecclésia Dei légenda sunt, et éadem opéribus ímpleant. Per Dóminum nostrum Jesum Christum Fílium suum, qui cum eo vivit, et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum. **R. Amen.**

Tum Pontifex, mitra deposita, stans conversus ad altare, dicit:

Orémus.

Et ministri subjungunt:

Flectámus génua.

R. Leváte.

Deinde conversus ad Ordinatos genuflexos dicit, sine mitra:

DOMINE sancte, Pater omnípotens, ætérne Deus, bene ✠ dícere dignáre hos fámulos tuos in offícium Lectórum, ut assiduitáte lectiónum instrúcti sint, atque ordináti; et agénda dicant, et dicta ópere ímpleant, ut in utróque sanctæ Ecclésiæ exémplo sanctitátis suæ cónsulant. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per omnia sæcula sæculórum. **R. Amen.**

in the Church of God, and put in practice what they read by their works. Through our Lord Jesus Christ His Son, Who liveth and reigneth with Him in the unity of the Holy Ghost, God, world without end. **R. Amen.**

Then the Bishop, putting off his mitre and standing turned towards the altar, says:

Let us pray.

And the ministers add:

Let us bend our knees.

R. Arise.

Then with his mitre off, turned towards those who have been ordained and who are still kneeling, he says:

O HOLY Lord, Father Almighty, Eternal God, vouchsafe to bless ✠ these Thy servants for the office of Reader, that they may be instructed by their diligent reading of the Lessons, and make their lives conformable therewith; that they may say what things are to be done and fulfil in deed what they say, and thus in both ways, by the example of their sanctity, have regard for the welfare of Holy Church. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. **R. Amen.**

Postea, suggerente Archidiacono, redeunt ordinati ad loca sua.

DE ORDINATIONE EXORCISTARUM.

Lectoribus ordinatis, Pontifex accedit ad Missale, legit versiculum post lectionem secundam, recitat orationem tertiam ac tertiam lectionem; qua lecta Pontifex sedet cum mitra.

Exorcistæ vero vocantur per Archidiaconum modo consueto, dicendo:

Accédant, qui ordinándi sunt ad offici-
um Exorcistárum.

Et ipsi singulatim nominantur per Notarium.
Quibus coram Pontifice genuflexis, Pontifex admonet
eos, dicens:

ORDINANDI, filii caríssimi, in officium
Exorcistárum, debétis nóscere quid
suscípit. Exorcístam etenim opórtet ab-
jicere dáemones; et dícere pópulo, ut, qui
non commúnicat, det locum; et aquam in
ministério fúndere. Accípitis ítaque po-
testátem imponéndi manum super energú-
menos, et per impositionem mánuum
vestrárum, grátia Spíritus sancti, et verbis
exorcísmi pellúntur spíritus immúndi a

Afterwards those ordained, by direction of the Archdeacon, return to their places.

THE ORDINATION OF EXORCISTS.

After the ordination of Readers, the Bishop goes to the Missal, reads the versicle after the second lesson, the third prayer and the third lesson. He then sits with his mitre on. The Exorcists are called in the usual manner by the Archdeacon, who says:

Let those who are to be ordained to the office of Exorcist come forward.

The Notary calls them separately by name. When they are on their knees before him the Bishop admonishes them, saying:

DEARLY beloved children, who are about to be ordained to the office of Exorcist you ought to understand what you take upon yourselves. For it is the duty of the Exorcist to cast out devils, to tell the people that whoever is not going to Communion is to give way to those who are; and during the service to administer the water when required.

You receive then the power of imposing hands upon the possessed, and by the imposition of your hands together with the grace of the Holy Ghost and the words of the Exorcism, the unclean spirits are cast out of the bodies of the possessed.

corpóribus obséssis. Studéte ígitur, ut, sicut a corpóribus aliórum dámones expéllitis, ita a méntibus, et corpóribus vestris, omnem immundítiam, et nequítiam ejiciátis; ne illis succumbátis, quos ab áliis, vestro ministério, effugátis. Dísce per officium vestrum vítiis imperáre; ne in móribus vestris áliquíd sui juris inimícus váleat vindicáre. Tunc étenim recte in áliis dæmónibus imperábitis, cum prius in vobis eórum multímodam nequítiam superátis. Quod vobis Dóminus ágere concédát per Spíritum suum sanctum.

Post hæc Pontifex accipit, et tradit omnibus librum, in quo scripti sunt exorcismi, quem manu dextera tangunt, Pontifice dicente: *

ACCIPITE, et commendáte memóriæ, et habéte potestátem imponéndi manus super energúmenos, sive baptizátos, sive catechúmenos.

Postea vero, omnibus devote genuflexis, Pontifex cum mitra stans, dicit:

DEUM Patrem omnipoténtem, fratres caríssimi, súpplíces deprecémur, ut hos fámulos suos bene ✠ dícere dignétur in

* Vide notam, p. 18.

Study, therefore, that, as you cast out devils from the bodies of others, in like manner you drive from your own minds and bodies all uncleanness and wickedness, lest you succumb to those whom by your ministry you drive out of others. Learn by your office to subdue your passions lest the enemy be able to lay claim to anything in your conduct as his own. For then only will you rightly command devils in others when you shall have first overcome in yourselves their manifold wickedness. Which may the Lord grant you to do by His Holy Spirit.

After this the Bishop takes the Book in which the Exorcisms are written and presents it to all, each touching it with the right hand, while the Bishop says: *

RECEIVE and commit to memory, and have power to impose hands on the possessed, be they baptized or catechumens.

Afterwards, all devoutly kneeling, the Bishop standing with his mitre on, says:

DEARLY beloved brethren, let us humbly beseech God the Father Almighty to vouchsafe to bless ✠ these His ser-

* See Note p. 18.

offícium Exorcistárum; ut sint spirituáles imperatóres, ad abjiciéndos dáemones de corpóribus obséssis, cum omni nequítia eórum multifórmi. Per unigénitum Fílium suum Dóminum nostrum, Jesum Christum, qui cum eo vivit, et regnat in unitáte Spíritus sancti Deus, per ómnia sácula sæculórum. **R.** Amen.

Tum conversus ad altare, deposita mitra, dicit:
Orémus.

Et ministri subjungunt:

Flectámus génuá.

R. Leváte.

Et mox conversus ad Ordinatos genuflexos, dicit:

DOMINE sancte, Pater omnípotens, ætérne Deus, bene  dícere dignáre hos fámulos tuos in offícium Exorcistárum; ut per impositionem mánuum, et oris offícium, potestátem, et impérium hábeant Spíritus immúndos coërcéndi; ut probábiles sint médici Ecclésiæ tuæ, grátia curatiónum virtutéque cœlésti confirmáti. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit, et regnat in unitáte

vants for the office of Exorcist, that they may be spiritual rulers for casting out devils, with all their multiform wickedness, from the bodies of the possessed. Through His only begotten Son, our Lord Jesus Christ, Who liveth and reigneth with Him in the unity of the Holy Ghost, God, world without end. **R.** Amen.

Then turning towards the altar with his mitre off,
the Bishop says:

Let us pray.

And the ministers add:

Let us bend our knees.

R. Arise.

And then turned towards those who have been ordained, who are still kneeling, he says:

O HOLY Lord, Father Almighty, Eternal God, vouchsafe to bless ✠ these Thy servants for the office of Exorcist, that by the imposition of hands, together with the words of the Exorcism, they may have power and authority to subjugate the unclean spirits, and also that they may be approved physicians of Thy Church, confirmed by the gift of healing and by heavenly virtue. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth

Spiritus sancti Deus, per ómnia sæcula sæculórum. **R.** Amen.

Post hæc, suggerente Archidiacono, redeunt ad loca sua.

DE ORDINATIONE ACOLYTHORUM.

Exorcistis ordinatis, Pontifex redit ad Missale, et legit versiculum qui sequitur lectionem tertiam, deinde recitat quartam orationem et subjungit lectionem quartam; qua lecta sedet cum mitra. Acolythi vero vocantur per Archidiaconum:

Accédant qui ordinándi sunt ad officium Acolythórum.

Et mox nominantur per Notarium.

Quibus coram Pontifice genuflexis, Pontifex admonet eos dicens:

SUSCEPTURI, filii caríssimi, officium Acolythórum, pensáte quod suscípitis. Acólythum étenim opórtet ceroferárium ferre; luminária Ecclésiæ accéndere; vinum, et aquam ad Eucharístiam ministráre. Studéte igitur susceptum officium digne implére. Non enim Deo placére potéritis, si lucem Deo mánibus præferéntes, opéribus tenebrárum inserviátis, et per hoc

with Thee in the unity of the Holy Ghost, God, world without end. **R.** Amen.

After this, by direction of the Archdeacon, they return to their places.

THE ORDINATION OF ACOLYTES.

After the ordination of the Exorcists, the Bishop returns to the Missal and reads the versicle after the third lesson; then he reads the fourth prayer and the fourth lesson. He then sits with his mitre on.

The Acolytes are called by the Archdeacon.

Let those who are to be ordained to the office of Acolyte come forward.

The names are then called by the Notary.

When they are on their knees before him, the Bishop admonishes them saying:

DEARLY beloved children who are about to receive the office of Acolyte, weigh well what you take upon yourselves. For it is the duty of the Acolyte to carry the candlestick, to light the lights of the church, and to minister wine and water for the Eucharist. Strive, therefore, worthily to fulfil the office once you have received it. For you shall not be able to please God, if, carrying in your hands a light before Him, you serve the works of darkness, and thereby set an example of

áliis exémpła perfídiæ præbeátis. Sed sicut Véritas dicit: Lúceat lux vestra coram homínibus, ut vídeant ópera vestra bona, et gloríficent Patrem vestrum, qui in cœlis est. Et sicut Apóstolus Paulus ait: In médio natiónis pravæ et perversæ, lucéte sicut luminária in mundo, verbum vitæ continéntes. Sint ergo lumbi vestri præcínciti, et lucérnæ ardéntes in mánibus vestris, ut fílii lucis sitis. Abjiciátis ópera tenebrárum, et induámini arma lucis. Erátis enim aliquándó ténebræ, nunc autem lux in Dómino. Ut fílii lucis ambuláte. Quæ sit vero ista lux, quam tantópere incúlcat Apóstolus, ipse demónstrat subdens: Fructus enim lucis est, in omni bonitáte et justítia et veritáte. Estóte ígitur solliciti, in omni justítia, bonitáte et veritáte, ut, et vos, et álios, et Dei Ecclésiám illuminétis. Tunc étenim in Dei sacrificio digne vinum suggerétis, et aquam, si vos ipsi Deo sacrificium, per castam vitam, et bona ópera, obláti fuéritis. Quod vobis Dóminus concédát per misericórdiam suam.

Post hæc Pontifex accipit, et tradit omnibus candelabrum cum candela extincta, quod successive manu dextera singuli tangant, * Pontifice dicente:

* Tangunt candelabrum pollice manus dextræ, et candelam indice.

faithlessness to others. But as Truth says: "Let your light shine before men that they may see your good works and glorify your Father Who is in Heaven." And as the Apostle Paul says: "In the midst of a crooked and perverse generation shine as lights in the world, holding forth the word of life." "Therefore let your loins be girt, and lamps burning in your hands, that you may be children of the light." "Cast off the works of darkness and put on the armor of light." "For you were heretofore darkness, but now light in the Lord. Walk then as children of the light." What that light is upon which the Apostle so much insists, he himself points out, adding: "for the fruit of the light is in all goodness, and justice, and truth." Be, therefore, solicitous, in all justice and goodness and truth, to enlighten yourselves and others and the Church of God. For then will you worthily supply wine and water in the Divine Sacrifice, when, by a chaste life, and good works, you shall have offered yourselves as a sacrifice to God. Which may the Lord grant you through His mercy.

After this the Bishop takes a candlestick with an unlighted candle and presents it to all, each in turn touching it with his right hand, while the Bishop says:

ACCIPITE ceroferárium cum céreo, et sciátis vos ad accendénda Ecclésiæ luminária mancipári, in nómine Dómini. **R. Amen.**

Tunc accipit, et tradit eis urceolum vacuum, quem similiter tangere debent, dicens communiter omnibus:

ACCIPITE urcéolum, ad suggeréndum vinum et aquam in Eucharístiam ságuinis Christi, in nómine Dómini. **R. Amen.**

Postea, eis genuflexis permanentibus, Pontifex stans cum mitra versus ad eos, dicit:

DEUM Patrem omnipoténtem, fratres caríssimi, suppliciter deprecémur, ut hos fámulos suos bene ✠ dícere dignétur in órđine Acolythórum; quátenus lumen visíbile mánibus præferéntes, lumen quoque spirituále móribus præbeant: adjuvánte Dómino nostro Jesu Christo, qui cum eo et Spíritu sancto vivit, et regnat Deus, per ómnia sæcula sæculórum. **R. Amen.**

Tum Pontifex ad altare se convertens, deposita mitra et stans, dicit:

Orémus.

RECEIVE the candlestick with the candle and know that you are bound to the lighting of the lights of the church, in the name of the Lord. **R.** Amen.

Then he takes an empty cruet and presents it to them, which likewise they touch, while he says to all:

RECEIVE the cruet for ministering wine and water for the Eucharist of the Blood of Christ, in the name of the Lord. **R.** Amen.

Afterwards they remain kneeling, and the Bishop standing, with his mitre on, turns towards them and says:

DEARLY beloved brethren, let us humbly beseech God the Father Almighty, to vouchsafe to bless  these His servants for the Order of Acolyte, so that bearing before themselves a visible light in their hands, they may also show forth in their conduct a spiritual light. We beg this through the assistance of our Lord Jesus Christ, Who with Him and the Holy Ghost liveth and reigneth God, world without end. **R.** Amen.

Then the Bishop turning towards the altar and standing with his mitre off, says:

Let us pray.

Et ministri:

Flectámus génua.

R. Leváte.

Et mox Pontifex conversus ad eosdem genuflexos,
dicit:

DOMINE sancte, Pater omnípotens, ætérne Deus, qui per Jesum Christum, Fílium tuum Dóminum nostrum, et Apóstolos ejus in hunc mundum lumen claritátis tuæ misísti, quique ut mortis nostræ antíquum aboléres chirógraphum, gloriosíssimæ illum crucis vexílló affígi, ac sánguinem, et aquam ex látere illíus pro salúte géneris humáni efflúere voluísti, bene  dicere dignáre hos fámulos tuos in officium Acolythórum; ut ad accendéndum lumen Ecclésiæ tuæ, et ad suggeréndum vinum, et aquam ad conficiéndum ságuinem Christi Filii tui in offerénda Eucharístia, sanctis altáribus tuis fidéliter subministrent. Accénde, Dómine, mentes eórum et corda, ad amórem grátia tuæ; ut illumináti vultu splendóris tui, fidéliter tibi in sancta Ecclésia deserviant. Per eúmdem Christum Dóminum nostrum. **R.** Amen.

And the ministers:

Let us bend our knees.

R. Arise.

Then the Bishop turning towards those who, have been ordained, who are still kneeling, says:

O HOLY Lord, Father Almighty, Eternal God, Who, through Jesus Christ Thy Son, our Lord and His Apostles, didst send the light of Thy glory into this world, and Who, in order to blot out the ancient handwriting of our death, didst will that He should be nailed to the standard of the most glorious cross, and that blood and water should flow from His side for the salvation of the human race, vouchsafe to bless  these Thy servants for the office of Acolyte, so that in lighting the lights of Thy Church, and in presenting the wine and water for the consecration of the Blood of Christ in the Eucharistic oblation they may faithfully minister at Thy holy altars. In flame, O Lord, their minds and hearts with the love of Thy grace, so that, illumined by the sight of Thy splendor, they may faithfully serve Thee in Holy Church. Through the same Christ our Lord. **R.** Amen.

Orémus.

DOMINE sancte, Pater omnípotens, ætérne Deus, qui ad Móysen, et Aaron locútus es, ut accenderéntur lucérnæ in tabernáculo testimónii, bene ✠ dícere dignáre hos fámulos tuos: ut sint Acólythi in Ecclésia tua. Per Christum Dóminum nostrum. **R.** Amen.

Orémus.

OMNIPOTENS sempitérne Deus, fons lucis, et orígo bonitátis, qui per Jesum Christum Fílium tuum, lumen verum, mundum illuminásti, ejúsque passiónis mystério redemísti, bene ✠ dícere dignáre hos fámulos tuos, quos in officium Acolythórum consecrámus, poscéntes cleméntiam tuam, ut eórum mentes, et lúmine sciéntiæ illústres, et pietátis tuæ rore írriges; ut ita acéptum ministérium, te auxiliánte, péragant, quáliter ad ætérnam remuneratióem perveníre mereántur. Per eúmdem Christum Dóminum nostrum. **R.** Amen.

Post hæc, suggerente Archidiacono, ordinati redeunt
ad loca sua.

Let us pray.

O HOLY Lord, Father Almighty, Eternal God, Who didst speak to Moses and Aaron, and tell them to light the lamps in the tabernacle of the Testimony, vouchsafe to bless ✠ these Thy servants, that they may be Acolytes in Thy Church. Through Christ our Lord. **R. Amen.**

Let us pray.

O ALMIGHTY, Eternal God, Fountain of light and Source of goodness, Who through Jesus Christ Thy Son, the true Light, didst illumine, and, by the mystery of His Passion, didst redeem the world, vouchsafe to bless ✠ these Thy servants, whom we consecrate for the office of Acolyte, beseeching Thy clemency to illumine their minds with the light of knowledge, and water them with the dew of Thy piety, that, with Thine aid they may so fulfil the ministry which they have received as to deserve to attain to an everlasting reward. Through the same Christ our Lord. **R. Amen.**

After this, by direction of the Archdeacon, those who have been ordained return to their places.

DE ORDINATIONE SUBDIACONI.

Acolythis ordinatis, Pontifex redit ad Missale, et legit versiculum post quartam lectionem, deinde subjungit quintam orationem et lectionem quintam; qua lecta, Pontifex revertitur ad sedem suam, ante medium altaris, et Archidiaconus versus ad Ordinandos dicit:

Accédant qui ordinándi sunt Subdiáconi.

Et Notarius unumquemque illorum vocat, nomini et cognomini adjungens titulum ad quem ordinantur; *e. g.* **N.** ad título Ecclésiæ **N.**; **N.** ad título patrimonii sui; ad título Missiónis; Frater **N.** proféssus Ordinis **N.** ad título paupertátis; **N.** Congregatiónis **N.** ad título mensæ commúnis; et quilibet vocatus dicit: **Adsum.**

Omnibus autem in Subdiaconos ordinandis competenti spatio coram Pontifice stantibus, Pontifex cum mitra sedens admonet eos, (nisi omnes sint religiosi, quia tunc ista admonitio omittitur) dicens:

FILII dilectíssimi, ad sacrum Subdiacónátus Ordinem promovéndi, íterum atque íterum consideráre debétis attén-te,

THE ORDINATION OF SUBDEACONS.

After the ordination of the Acolytes the Bishop returns to the Missal and reads the versicle after the fourth lesson, then the fifth prayer and the fifth lesson; he then returns to his seat before the middle of the altar, and the Archdeacon turned towards those who are to be ordained, says:

Let those who are to be ordained Subdeacons come forward.

And the Notary calls each of them, adding to the name and surname the title to which they are ordained; e. g., N. to the title of the church of N.; N. to the title of his Patrimony; N. to the title of the Mission; Brother N. Professed of the Order of N. to the title of Poverty; N. of the Congregation N. to the title of Common Table, and each one when he is called answers: Present.

And they all come before the altar and remain standing two or three paces from the lowest step. And the Bishop, sitting with his mitre on, admonishes them, (unless they are all Religious, for then the admonition is omitted) saying:

DEARLY beloved children, who are about to be promoted to the Holy Order of Subdeaconship, you ought to consider attentively, again and again,

quod onus hódie ultro appetitis. Háctenus enim líberi estis, licétque vobis pro arbítrio ad sæculária vota transíre; quod si hunc Ordinem suscepéritis, ámplius non licébit a propósito resilíre, sed Deo, cui servíre, regnáre est, perpétuo famulári; et castitátem, illo adjuvánte, serváre oportébit, atque in Ecclesiæ ministério semper esse mancipátos. Proínde, dum tempus est, cogitáte, et, si in sancto propósito perseveráre placet; in nómine Dómini, huc accédite.

Post admonitionem Ordinandi approximent uno passu ad altare.

Deinde Archidiaconus vocat cæteros Ordinandos, dicens:

**Accédant qui ordinándi sunt Diáconi,
et Presbýteri.**

Et ipsi procedunt ante altare, eo tamen discrimine ut ordinandi Subdiaconatui genuflectant in latere Epistolæ, ordinandi Diaconatui in latere Evangelii, ordinandi autem Presbyteratui in medio ante altare, si possit id commodè fieri et si numerus ordinandorum patiatur, secus disponuntur ut commodius videatur.

to what a burden you, of your own accord, this day aspire. For as yet, you are free, and it is lawful for you at will to pass over to worldly pursuits. But if you receive this Order, you will no longer be at liberty to recede from your resolution, but you will be obliged to serve God perpetually, (to serve Whom is to reign); and with His assistance to observe chastity, and you will be bound to the ministry of the church forever. Wherefore, while there is yet time, reflect, and, if you wish to persevere in your holy resolution, in the name of the Lord, come hither.

After the admonition those who are to be ordained advance one step towards the altar.

Then the Archdeacon calls the others who are to be ordained, saying:

Let those who are to be ordained Deacons and Priests come forward.

And these come before the altar in such a manner, however, that those to be ordained to Subdeaconship kneel on the Epistle side, those to Deaconship on the Gospel side and those to Priesthood in the middle before the altar, if this can be conveniently done, and if the number of those to be ordained permit; otherwise they are arranged in whatever way seems most convenient.

Prostratio.

Quibus sic ordinatis Pontifex mitram in capite tenens procumbit super faldistorium, in superiori gradu, sive plano altaris paratum, et omnes ordinandi in locis super tapetia prosternunt se; ministri vero, et alii astantes genuflectunt; et schola inchoat Litanias, choro respondente; vel si Officium fiat sine cantu, Pontifex dicit: ministris respondentibus:

Litaniæ Sanctorum.

Kyrie eléison.

Christe eléison.

Kyrie eléison.

Christe audi nos.

Christe exaudi nos.

Pater de cœlis Deus,

Fili Redemptor mundi Deus,

Spiritus Sancte Deus,

Sancta Trinitas, unus Deus,

Sancta María, *ora pro nobis.*

Sancta Dei Génitrix, *ora pro nobis.*

Sancta Vírgo vírginum,

Sancte Míchaël,

Sancte Gábríel,

Sancte Ráphaël,

Omnes sancti Angeli, et Archángeli, *ordate pro nobis.*

Omnes sancti beatórum Spirítuum ór-
dines, *ordate pro nobis.*

Memento nobis.

Ora pro nobis.

The Prostration.

When they have been thus arranged the Bishop, with his mitre on, kneels at the faldstool which is placed on the top step or on the platform of the altar, and all those who are to be ordained prostrate themselves in their places on the carpet; the Ministers and others assisting, kneel; and the chanters begin the Litany, the choir making the responses; or, if the Office be celebrated without music, the Bishop recites the Litany, the ministers making the responses.

The Litany of the Saints.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven,

God the Son, Redeemer of the world,

God the Holy Ghost,

Holy Trinity, one God,

Holy Mary, *pray for us.*

Holy Mother of God, *pray for us.*

Holy Virgin of virgins,

St. Michael,

St. Gabriel,

St. Raphael,

All ye holy Angels and Archangels,

All ye holy orders of blessed Spirits,

Have mercy on us

Pray for us.

Sancte Joánnes Baptista, *ora pro nobis.*

Sancte Joseph, *ora pro nobis.*

Omnes sancti Patriárchæ, et Prophétæ, *oráte.*

Sancte Petre,

Sancte Paule,

Sancte Andréa,

Sancte Jacóbe,

Sancte Joánnes,

Sancte Thoma,

Sancte Jacóbe,

Sancte Philíppe,

Sancte Bartholomæe,

Sancte Matthæe,

Sancte Simon,

Sancte Thaddæe,

Sancte Mathía,

Sancte Bárnaba,

Sancte Luca,

Sancte Marce,

Omnes sancti Apóstoli, et Evangelístæ,

Omnes sancti Discípuli Dómini,

Omnes sancti Innocéntes,

Sancte Stéphane,

Sancte Lauréanti,

Sancte Vincéti,

Sancti Fabiáne et Sebastiáne,

Sancti Joánnes et Paule,

Sancti Cosma et Damiáne,

Sancti Gervási et Protási,

Omnes sancti Mártyres,

Ora pro nobis.

Ordis, etc. Ora, etc. Ordis, etc.

St. John the Baptist,
St. Joseph,
All ye holy Patriarchs and Prophets,
St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddeus,
St. Matthias,
St. Barnabas,
St. Luke,
St. Mark,
All ye holy Apostles and Evangelists,
All ye holy Disciples of the Lord,
All ye holy Innocents,
St. Stephen,
St. Lawrence,
St. Vincent,
SS. Fabian and Sebastian,
SS. John and Paul,
SS. Cosmas and Damian,
SS. Gervase and Protase,
All ye holy Martyrs,

Pray for us.

Sancte Silvéster,
Sancte Gregóri,
Sancte Ambrósi,
Sancte Augustíne,
Sancte Hierónyme,
Sancte Martíne,
Sancte Nicolæe,
Omnes sancti Pontífices, et Confessóres,
oráte pro nobis.

}
Ora, &c.

Omnes sancti Doctóres, *oráte pro nobis.*

Sancte Antóni,
Sancte Benedícite,
Sancte Bernárde,
Sancte Domínice,
Sancte Francísce,
Omnes sancti Sacerdótes, et Levítæ,
oráte pro nobis.

}
Ora pro nobis.

Omnes sancti Mónachi, et Eremítæ,
oráte pro nobis.

Sancta María Magdaléna,
Sancta Agatha,
Sancta Lúcia,
Sancta Agnes,
Sancta Cæcília,
Sancta Catharína,
Sancta Anastásia,
Omnes sanctæ Vírgines et Víduæ,
oráte pro nobis.

}
Ora pro nobis.

Omnes Sancti et Sanctæ Dei,
intercéдите pro nobis.

St. Sylvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,
All ye holy Bishops and Confessors,
All ye holy Doctors,
St. Anthony,
St. Benedict,
St. Bernard,
St. Dominic,
St. Francis,
All ye holy Priests and Levites,
All ye holy Monks and Hermits,
St. Mary Magdalen,
St. Agatha,
St. Lucy,
St. Agnes,
St. Cecilia,
St. Catherine,
St. Anastasia,
All ye holy Virgins and Widows,
All ye holy Saints of God,

Make intercession for us.

Pray for us.

Propítius esto, *parce nobis Dómine.*
Propítius esto, *exaudi nos Dómine.*
Ab omni malo, *libera nos Dómine.*
Ab omni peccáto, *libera nos Dómine.*
Ab ira tua,
A subitánea et improvísá morte,
Ab insídiis diáboli,
Ab ira, et ódio, et omni mala voluntáte,
A spírítu fornicatiónis,
A fúlgure et tempestáte,
A flagéllo terræmótus,
A peste, fame, et bello,
A morte perpétua,
Per mystérium sanctæ incarnatiónis
tuæ,
Per advéntum tuum,
Per nativitátem tuam,
Per baptísmum et sanctum jejúnium
tuum,
Per crúcem et passióem tuam,
Per mortem et sepultúram tuam,
Per sanctam resurrectiόem tuam,
Per admirábilem ascensiόem tuam,
Per advéntum Spírítus sancti Parácliti,
In die iudícii,
Peccatóres, *te rogámus audi nos,*

Libera nos Dómine.

Be merciful,
Spare us, O Lord.

Be merciful,
Graciously hear us, O Lord.

From all evil, *O Lord, deliver us.*

From all sin, *O Lord, deliver us.*

From Thy wrath,
From sudden and unlooked-for death,
From the snares of the devil,
From anger, and hatred, and every evil
will,

From the spirit of fornication,
From lightning and tempest,
From the scourge of earthquakes,
From plague, famine and war,
From everlasting death,
Through the mystery of Thy holy In-
carnation,

Through Thy Coming,

Through Thy Birth,

Through Thy Baptism and holy
Fasting,

Through Thy Cross and Passion,

Through Thy Death and Burial,

Through Thy holy Resurrection,

Through Thine admirable Ascension,

Through the coming of the Holy
Ghost, the Paraclete.

In the day of judgment.

We sinners, *Beseech Thee, hear us.*

O Lord, deliver us.

- Ut nobis parcas,
Ut nobis indúlgeas,
Ut ad veram pœniténtiam nos perdúcere dignéris,
Ut Ecclésiã tuã sanctã régere, et conservãre dignéris,
Ut Domnum apostólicum, et omnes ecclesiásticos órdenes in sancta religiõne conservãre dignéris,
Ut inimicos sanctæ Ecclésiæ humiliãre dignéris,
Ut Régibus et Princípibus christiãnis pacem et verã concórdiam donãre dignéris,
Ut cuncto pópulo christiãno pacem et unitãtem largíri dignéris,
Ut nosmetípsos in tuo sancto servítio confortãre, et conservãre dignéris,
Ut mentes nostras ad cœléstia desidéria érigas,
Ut ómnibus benefactóribus nostris sempitérna bona retríbuas,
Ut ánimas nostras, fratrum, propinquórum, et benefactórum nostrórum ab ætérna damnatiõne erípias,

Te rogãmus auct nos.

That Thou wouldst spare us,
That Thou wouldst pardon us,
That Thou wouldst bring us to true
penance,
That Thou wouldst vouchsafe to
govern and preserve Thy holy
Church,
That Thou wouldst vouchsafe to pre-
serve our Apostolic Prelate, and all
orders of the Church in holy re-
ligion,
That Thou wouldst vouchsafe to hum-
ble the enemies of holy Church,
That Thou wouldst vouchsafe to give
peace and true concord to Chris-
tian kings and princes,
That Thou wouldst vouchsafe to grant
peace and unity to the whole
Christian world,
That Thou wouldst vouchsafe to con-
firm and preserve us in Thy holy
service,
That Thou wouldst lift up our minds
to heavenly desires,
That Thou wouldst render eternal
blessings to all our benefactors,
That Thou wouldst deliver our souls,
and the souls of our brethren, re-
lations, and benefactors, from eter-
nal damnation,

We beseech Thee, hear us.

Ut fructus terræ dare et conservare	} <i>Te rogamus, audi nos.</i>
dignéris,	
Ut ómnibus fidélibus defúntis réquiem	
ætérrnam donare dignéris,	

Hic surgit Pontifex cum mitra ab accubitu, et se ad Ordinandos vertens, et baculum pastorem in sinistra manu tenens, Ordinandis prostratis manentibus dicit:

Ut hos eléctos bene ✠ dicere dignéris.

R. *Te rogamus audi nos.*

Secundo dicit:

Ut hos eléctos bene ✠ dicere, et sancti ✠
ficare dignéris. **R.** *Te rogamus audi nos.*

Tertio dicit:

Ut hos eléctos bene ✠ dicere, sancti ✠
ficare, et conse ✠ crare dignéris.

R. *Te rogamus audi nos.*

Tum iterum super faldistorium procumbit, schola
perficiente *Litanias usque ad finem, videlicet:*

Ut nos exaudire dignéris, *te rogamus
audi nos.*

Fili Dei, *te rogamus audi nos.*

Agnus Dei, qui tollis peccata mundi,
Parce nobis Dómine.

That Thou wouldst vouchsafe to give and preserve the fruits of the earth, That Thou wouldst vouchsafe to grant eternal rest to all the faith- ful departed,	} We beseech Thee, hear us
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Then the Bishop rises, with his mitre on and holding in his left hand the crosier, turns toward those who are to be ordained, who remain prostrated, and says:

That Thou wouldst vouchsafe to bless ✠ these elect.

R. We beseech Thee, hear us.

He says a second time.

That Thou wouldst vouchsafe to bless ✠ and sanctify ✠ these elect.

R. We beseech Thee, hear us.

He says a third time.

That Thou wouldst vouchsafe to bless, ✠ sanctify, ✠ and consecrate ✠ these elect.

R. We beseech Thee, hear us.

Then he kneels once more at the faldstool, the chanter, continuing the Litany to the end, as follows:

That Thou wouldst vouchsafe graciously to hear us, *we beseech Thee, hear us.*

Son of God, *we beseech Thee, hear us.*

Lamb of God, who takest away the sins of the world, *spare us, O Lord.*

Agnus Dei, qui tollis peccáta mundi,
Exaúdi nos Dómine.

Agnus Dei, qui tollis peccáta mundi,
Miserére nobis.

Christe audi nos. *Christe exaúdi nos.*

Kýrie eléison.

Christe eléison.

Kýrie eléison.

Quibus finitis, Pontifex surgens cum mitra sedet
super faldistorium ante medium altaris, et Archi-
diaconus dicit alta voce:

Recédant in partem, qui ordinándi sunt
Díaconi et Presbýteri.

Quibus ad loca sua transeuntibus ad ordinationem
Subdiaconorum proceditur. Illis itaque coram
Pontifice, per ordinem, in modum coronæ, genu-
flexis, Pontifex admonet eos, dicens:

ADEPTURI, fílii dilectíssimi, offícium
Subdiaconátus, sédulo atténdite
quale ministérium vobis tráditur:
Subdíaconum enim óportet aquam ad mi-
nistérium altáris præpárare; Díacono mi-
nistráre; pallas altáris, et corporália ablú-
ere; Cálicem, et Paténam in usum sacrificií
eídem offérre. Oblatiónes quæ véniunt
in altáre, panes propositiόνis vocántur.

Lamb of God, who takest away the sins of the world, *graciously hear us, O Lord.*

Lamb of God, who takest away the sins of the world, *have mercy on us.*

Christ hear us. *Christ graciously hear us.*

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

The Litany being ended, the Bishop rises and with his mitre on, sits on the faldstool before the middle of the altar, and the Archdeacon says in a loud voice:

Let those who are to be ordained Deacons and Priests withdraw.

When they have returned to their places, the Bishop proceeds with the ordination of the Subdeacons, who remain kneeling before the Bishop in a semicircle and are admonished by him as follows:

DEARLY beloved children, who are about to obtain the office of Subdeaconship, ponder well the nature of the ministry which is given to you. It is the duty of the Subdeacon to prepare water for the service of the altar, to wash the altar cloths and the corporals, to assist the Deacon and present him the Chalice and Paten used in the Sacrifice. The offerings which are brought to the altar are

De ipsis oblatiõnibus tantum debet in altäre poni, quantum pópulo possit sufficere, ne áliquid pútridum in sacrário remáneat. Pallæ, quæ sunt in substratório altáris, in álio vase debent lavári, et in álio corporáles pallæ. Ubi autem corporáles pallæ lotæ fúerint, nullum áliud linteámen debet lavári, ípsaque lotiõnis aqua in baptistérium debet vergi. Studéte ítaque, ut ista visibília ministéria quæ díximus, nítide et diligentíssime complétes, invisibília horum exémplo perficiátis. Altäre quidem sanctæ Ecclésiæ ipse est Christus, teste Joánnē, qui in Apocalýpsi sua altäre aúreum se vidísse pérhibet: stans ante thronum, in quo, et per quem, oblatiões fidélium Deo Patri consecrántur. Cujus altáris pallæ et corporália sunt membra Christi, scílicet fidéles Dei, quibus Dóminus, quasi vestiméntis pretiósus circúmdatur, ut ait Psalmísta: Dóminus regnávit, decórem indútus est. Beátus quoque Joánnēs in Apocalýpsi vidit Fílium hóminis præcínc-tum zona aúrea, id est, sanctórum catérva. Si ítaque húmana fragilitáte contíngat in

called the Loaves of Proposition. Of these offerings as much only as may suffice for the people should be placed upon the altar, lest anything remain to decay in the Tabernacle. The cloths which are laid over the altar should be washed in one vessel, and the corporals in another. And none of the other linens should be washed in the water in which the corporals have been washed, and this water should be thrown into the baptistery. Study therefore, whilst neatly and most diligently fulfilling these visible services which we have mentioned, to also perform those invisible offices of which these are the exemplars. For the altar of Holy Church is Christ Himself, as John witnesseth, who in his Apocalypse relates that he saw a golden altar standing before the throne, in Whom and through Whom the offerings of the faithful are consecrated to God the Father. The cloths of this altar and the corporals are the members of Christ, that is, God's faithful, by whom the Lord is encompassed, as it were, with precious vestments as the Psalmist saith: "The Lord hath reigned, He is clothed with beauty." Blessed John saw also in the Apocalypse the Son of Man girded with a golden girdle, that is with a band of Saints. If, therefore,

áliquo fidéles maculári, præbenda est a vobis aqua cœléstis doctrínæ, qua purificáti, ad ornáméntum altáris, et cultum divíni sacrificií, rédeant. Estóte ergo tales, qui sacrificiis divínis, et Ecclésiæ Dei, hoc est, córpori Christi digne servíre valeátis, in vera et Cathólica fide fundáti; quóniam, ut ait Apóstolus: Omne quod non est ex fide, peccátum est, schismáticum est, et extra unitátem Ecclésiæ est. Et ídeo, si usque nunc fuístis tardi ad Ecclésiám, ámodo debétis esse assídui. Si usque nunc somnolénti, ámodo vígiles. Si usque nunc ebriósi, ámodo sóbrii. Si usque nunc inhonésti, ámodo cásti. Quod ipse vobis præstáre dignétur, qui vivit, et regnat Deus in sæcula sæculórum. **R.** Amen.

Deinde Pontifex accipit, et tradit omnibus Calicem vacuum, cum Patena vacua superposita, quem successive manu dextera singuli tangunt, *Pontifice dicente:

VIDETE cujus ministérium vobis tráditur; ídeo vos admóneo, ut ita vos exhibeátis, ut Deo placére possítis.

* Apponunt pollicem dextrum cuppæ calicis, indicem autem et medium quoque pariter dextrum, super patenam.

it should happen through human frailty that the faithful be in any way sin-stained, you should present them the water of heavenly doctrine, purified by which they may return as ornaments of the altar and of the worship of the Divine Sacrifice.

Be, therefore, such that you may be able to minister worthily in the Divine Sacrifices, and serve the church of God, that is, the body of Christ, grounded in the true and Catholic faith; since as the Apostle saith, everything that is not of faith is sin, is schismatical and is outside of the unity of the church. And, therefore, if hitherto you have been remiss in coming to the church, be henceforth diligent; if hitherto drowsy, be henceforth wakeful; if hitherto given to drink, be henceforth sober; if hitherto lacking in purity, be henceforth chaste. Which may He Himself vouchsafe to grant you, Who liveth and reigneth God, world without end. **R.** Amen.

Then the Bishop takes an empty chalice with a paten placed upon it, and presents it to all, which they touch, one after the other, with the right hand, while the Bishop says:

SEE Whose ministry is given to you; I admonish you, therefore, so to comport yourselves as to please God.

Et Archidiaconus accipit, et tradit eis urceolos cum vino, et aqua, ac bacile cum manutergio, quæ omnia similiter tangere debent. Postea surgit Pontifex, et versus ad populum stans cum mitra, dicit:

OREMUS Deum, ac Dóminum nostrum, fratres caríssimi, ut super hos servos suos, quos ad Subdiaconátus officium vocáre dignátus est, infúndat bene ✠ dictiónem suam, et grátiam; ut in conspéctu ejus fidéliter serviéntes, prædestináta Sanctis præmia consequántur, adjuvánte Dómino nostro Jesu Christo, qui cum eo vivit, et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.
R. Amen.

Tum deposita mitra, conversus ad altare Pontifex, dicit:

Orémus.

Et ministri:

Flectámus génua.

R. Leváte.

Et mox Pontifex versus ad ordinandos genuflexos, dicit sine mitra:

DOMINE sancte, Pater omnípotens, ætérne Deus, bene ✠ dícere dignáre hos fámulos tuos, quos ad Subdiaconátus officium elígere dignátus es; ut

And the Archdeacon takes and presents to them cruets with wine and water, and a basin with a finger towel, all of which things they likewise touch. Afterwards the Bishop rises and standing with his mitre on, and facing the people, says:

DEARLY beloved brethren, let us beseech God and Our Lord to pour down His blessing ✠ and His grace upon these His servants, whom He has vouchsafed to call to the office of Subdeaconship, that faithfully serving in His sight, they may obtain the reward predestined for the Saints; with the assistance of our Lord Jesus Christ Who liveth and reigneth with Him in the unity of the Holy Ghost, God, world without end. **R.** Amen

Then putting off his mitre and turned towards the altar the Bishop says:

Let us pray.

And the ministers:

Let us bend our knees.

R. Arise.

And then the Bishop with his mitre off, turned towards those who are to be ordained, who are kneeling, says:

O HOLY Lord, Father Almighty, Eternal God, vouchsafe to bless ✠ these Thy servants, whom Thou hast deigned to choose for the office of Sub-

eos in sacrário tuo sancto strénuos, sollicitósque coeléstis militiæ instítuas excubítóres, sanctísque altáribus tuis fidéliter subministrent: et requiéscat super eos Spíritus sapiéntiæ, et intelléctus; Spíritus consílii, et fortitúdinis; Spíritus sciéntiæ, et pietátis; et répleas eos Spíritu timóris tui; et eos in ministério divíno confírmes, ut obediéntes facto, ac dicto paréntes, tuam grátiam consequántur. Per Dóminum nostrum Jesum Christum Fílium tuum: qui tecum vivit, et regnat in unitáte ejúsdem Spíritus sancti Deus, per ómnia sǎcula sǎculórum. **R.** Amen.

Tum Pontifex sedens, accepta mitra, amictum qui in collo ordinandorum jacet, imponit super caput singulis, dicens:

ACCIPE amíctum, per quem designá-
tur castigátio vocis. In nómine
Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠
sancti. **R.** Amen.

Tum immittit manipulum in sinistrum brachium cui-
libet dicens:

ACCIPE manípulum, per quem desi-
gnántur fructus bonórum óperum.
In nómine Pa ✠ tris, et Fí ✠ lii, et
Spíritus ✠ sancti. **R.** Amen.

deaconship, that they may be tireless and watchful sentinels of the heavenly army in Thy holy sanctuary, that they may faithfully minister at Thy holy altars; and let the Spirit of Wisdom and Understanding, the Spirit of Counsel and Fortitude, the Spirit of Knowledge and Piety rest upon them and fill them with the Spirit of Thy Fear, and confirm them in the Divine ministry, so that, obedient to Thee both in word and deed, they may obtain Thy grace. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the same Holy Ghost, God, world without end. **R. Amen.**

Then the Bishop draws over the head of each of those who are to be ordained, the amice which hangs on his neck, saying:

RECEIVE the Amice by which is signified the curbing of the tongue. In the name of the Father, ✠ and of the Son, ✠ and of the Holy ✠ Ghost.
R. Amen.

Then he puts the maniple on the left arm of each, saying:

RECEIVE the Maniple by which is signified the fruit of good works. In the name of the Father, ✠ and of the Son, ✠ and of the Holy ✠ Ghost. **R. Amen.**

Post hæc induit quemlibet tunica, et si tantum unica sit, immittit illam cuilibet solum usque ad scapulas, ac retrahens, postremum totaliter induit, dicens cuilibet:

TUNICA jucunditátis, et indumentó lætitiæ induat te Dóminus. In nómine Pá ✠ tris, et Fí ✠ lii, et Spíritus ✠ sancti. **R.** Amen.

Postea accipit, et tradit omnibus librum Epistolarum, manu dextera ipsum simul tangentibus, dicens: *

ACCIPITE librum Epistolárum, et habéte potestátem legéndi eas in Ecclésia sancta Dei, tam pro vivis, quam pro defúctis. In nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ sancti. **R.** Amen.

Omnibus expeditis, suggerente Archidiacono, ordinati redeunt ad loca sua.

DE ORDINATIONE DIACONI.

Subdiaconis ordinatis Pontifex accedit ad Missale, et legit canticum: Benedictus es, post lectionem quintam, deinde in medio altaris, conversus ad

* Vide notam, p. 18.

After this he puts the tunic on each, and if there be but one tunic, he puts it on only as far as the shoulders and then takes it off, leaving it on the last one saying to each:

MAY the Lord clothe thee with the Tunic of sweetness and the garment of joy. In the name of the Father, ✠ and of the Son, ✠ and of the Holy ✠ Ghost. **R.** Amen.

When all those ordained have been thus vested, they return two or three together to the Bishop, who presents to them the Book of Epistles, which they touch with their right hand, while the Bishop says *

RECEIVE the Book of Epistles * and have power to read them in the Holy Church of God, both for the living and for the dead. In the name of the Father, ✠ and of the Son, ✠ and of the Holy ✠ Ghost. **R.** Amen.

All these things being done, those ordained, directed by the Archdeacon, return to their places.

THE ORDINATION OF DEACONS.

After the ordination of the Subdeacons, the Bishop goes to the Missal and reads the Canticle of the three children in the fiery furnace, which comes

* Two or three touch the book together. Martinucci.

• In the ordination of a Deacon or Subdeacon the Missal may be presented to those who are to be ordained. C. S. R. Sept. 27, 1873.

populum, dicit: Dominus vobiscum, et convertens ad Missale legit orationes. Postea legit Epistolam, et eodem tempore legitur per unum ex Subdiaconis noviter ordinatis.

Lecta Epistola Pontifex sedet. Promovendi vero ad Ordinem Diaconatus per Archidiaconum vocantur, dicendo:

Accédant qui ordinándi sunt ad Diacónátum.

Et mox singulatim nominantur per Notarium nulla tamen facta mentione de titulo.

Quibus in modum coronæ coram Pontifice genuflexis, Archidiaconus offerens illos Pontifici, dicit:

REVERENDISSIME Pater, póstulat sancta Mater Ecclésia cathólica, ut hos præséntes Subdiáconos ad onus Diacónii ordinétis.

Pontifex interrogat, dicens:

Scis illos dignos esse?

Respondet Archidiaconus.

Quantum humana fragílitas nosse sinit, et scio, et testíficor ipsos dignos esse ad hujus onus officii.

Et Pontifex dicit:

Deo grátias.

after the fifth lesson; then, in the middle of the altar, facing the people, he says: **The Lord be with you**, and turning towards the Missal he reads the prayers. Afterwards he reads the Epistle, and it is read at the same time by one of the newly ordained Subdeacons.

After the reading of the Epistle the Bishop sits. Those who are to be promoted to the Order of Deaconship are called by the Archdeacon, who says:

Let those who are to be ordained to Deaconship come forward.

Then the Notary calls the names separately.

When they are kneeling in a semicircle before the Bishop, the Archdeacon presenting them to him says:

MOST Reverend Father, our Holy Mother, the Catholic Church, asks that you ordain the Subdeacons here present to the office of Deaconship.

The Bishop interrogates him saying:

Dost thou know them to be worthy?

The Archdeacon answers:

As far as human frailty alloweth me to know, I both know and bear witness that they are worthy of the charge of this office.

And the Bishop says:

Thanks be to God.

Et ad eorum ordinationem procedit. In primis Pontifex cum mitra sedens, clero, et populo annuntiat, dicens:

AUXILIANTE Dómino Deo, et Salvatore nostro Jesu Christo, eligimus hos præséntes Subdiáconos in órduem Diacónii. Si quis habet áliquíd contra illos, pro Deo, et propter Deum cum fidúcia éxeat, et dicat; verúmtamen memor sit conditiónis suæ.

Et facta aliquali mora, Pontifex convertens sermonem suum ad ordinandos, admonet eos, dicens:

PROVEHENDI, fílii dilectíssimi, ad Levíticum órduem, cogitáte magnópere, ad quantum gradum Ecclésiæ ascénditis. Diáconum enim opórtet ministráre ad altáre, baptizáre, et prædicáre. Sane in véteri lege, ex duódecim una Tribus Levi elécta est, quæ speciáli devotióne tabernáculo Dei, ejúsque sacrificiis, ritu perpétuo deservíret. Tántaque dignitas ipsi concéssa est, quod nullus, nisi ex ejus stirpe, ad divínium illum cultum, atque offícium ministratúrus assúrge-

And he proceeds to their ordination.

First the Bishop, sitting with his mitre on, makes an announcement to the clergy and the people, saying:

WITH the assistance of the Lord God and our Savior Jesus Christ, we choose these Subdeacons here present for the order of Deaconship. If any person hath anything against them, let him in God's name and for God's sake, come forward with confidence and speak: howbeit, let him be mindful of his own condition.

And after a short pause, the Bishop, addressing himself to those who are to be ordained, admonishes them, saying:

DEARLY beloved children, who are about to be promoted to the Levitical Order, consider well to how great a height in the church you are rising.

For it is the duty of the Deacon to minister at the altar, to baptize and to preach. Of a truth, in the old law, out of the twelve tribes one was chosen, that of Levi, which should serve the tabernacle of God with special devotion, and His sacrifice by a perpetual rite. And so great was the dignity granted to it, that no one unless of this tribe could rise to the ministry of the

ret: ádeo, ut grandi quodam privilégio hæreditátis, et Tribus Dómini esse mere-rétur, et dici: quorum hódie, filii dilectís-simi, et nomen, et offícium tenétis, quia in ministérium tabernáculi testimónii, id est, Ecclesiæ Dei, eligímini in Levítico offício, quæ semper in procíntu pósita, incessá-bili pugna contra inimícos dímicat, unde ait Apóstolus: Non est nobis colluctátio advérsus carnem, et sánguinem, sed ad-vérsus príncipes, et potestátes, advérsus mundi rectóres tenebrárum harum, con-tra spirituália nequítia, in coeléstibus. Quam Ecclesiam Dei, véluti tabernáculum, portáre, et muníre debétis ornátu sancto, prædicátu divíno, exémplo perfécto. Levi quippe interpretátur ádditus, sive assúmp-tus. Et vos filii dilectíssimi, qui ab hæ-reditáte patérna nomen accípitis, estóte assúpti a carnálibus desidériis, a terrénis concupiscéntiis, quæ mílitant advérsus ánimam; estóte nítidi, mundi, puri, casti, sicut decet minístros Christi, et dispensa-tóres mysteriórum Dei; ut digne addámini ad númerum ecclesiástici gradus; ut hæ-

Divine worship and obtain this office ; so that by a signal privilege of inheritance it deserved both to be, and to be called, the tribe of the Lord. You hold to-day, dearly beloved children, both the name and the office of this tribe, because you are chosen in this Levitical office, for the ministry of the tabernacle of the testimony, that is, the church of God, which, always ready for battle, wages an unceasing warfare against her enemies ; whence saith the Apostle : “ our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirit of wickedness in the high places.”

This church of God you ought to carry even as the tabernacle, and fortify it with holy ornaments, with divine preaching, with perfect example.

For “ Levi ” signifies “ added ” or “ lifted up.” And so be you, dearly beloved children, who receive your name from your paternal inheritance, be lifted up out of carnal desires, out of earthly lusts which war against the soul, be clean, undefiled, pure, chaste, as becometh ministers of Christ and dispensers of the mysteries of God, that you may be worthily added to the number of those in the Ecclesiastical

réditas, et Tribus amábilis Dómini esse mereámini. Et quia comminístri, et co-operatóres estis córporis, et sánguinis Dómini, estóte ab omni illécebra carnis aliéni, sicut ait Scriptúra: Mundámini, qui fertis vasa Dómini. Cogitáte beátum Stéphanum, mérito præcípuæ castitátis ab Apóstolis ad officium istud eléctum. Curáte, ut quibus Evangélium ore annuntiátis, vivis opéribus exponátis, ut de vobis dicátur: Beáti pedes evangelizántium pacem, evangelizántium bona,

Habéte pedes vestros calceátos Sanctórum exémpis, in præparatióne Evangélii pacis. Quod vobis Dóminus concédatur per grátiam suam. **R. Amen.**

Deinde, si non sunt ordinati Subdiaconi, ordinandi omnes prosternunt se, ubi genuflectebant, et Pontifice ante faldistorium suum genuflectente, dicuntur Litaníæ et ordinandi per Pontificem benedicuntur, prout supra **p. 35** in ordinatione Subdiaconi dictum est. Post hæc ordinandis ab accubitu surgentibus, genuflexis tamen manentibus, Pontifex sedens in faldistorio cum mitra, intelligibili voce alloquitur clerum et populum dicens:

Order and may deserve to be the inheritance and the beloved Tribe of the Lord.

And since you are co-ministers and co-operators of the Body and Blood of the Lord, be estranged from every allurements of the flesh, as the Scripture saith: "Be ye clean, you that carry the vessels of the Lord."

Reflect that Blessed Stephen was chosen for that office chiefly on account of his chastity.

Take care that you may illustrate the gospel, by your living works, to those to whom you announce it with your lips, so that it may be said of you "Blessed are the feet of those who preach the gospel of peace, who bring glad tidings of good things."

Have your feet shod with the examples of the Saints, in the preparation of the gospel of peace; which may the Lord grant you by His grace. **R.** Amen.

Afterwards, if no Subdeacons have been ordained, all those who are to be ordained prostrate themselves where they were kneeling; the Bishop kneels at his faldstool, the Litany is said and those who are to be ordained are blessed by the Bishop as above, (p. 35) in the ordination of the Subdeacons. After this, those who are to be ordained rise from where they have been lying down, yet still remain on their knees, and the Bishop, sitting on the faldstool with his mitre on, addresses aloud the clergy and the people, saying:

COMMUNE votum, commúnis orátio
prosequátur, ut hi totíus Ecclésiæ
prece, qui ad Diaconátus ministérium
præparántur, Levíticæ bene ✠ dictionis ór-
dine claréscant, et spirituáli conversatióne
præfulgéntes, grátia sanctificatiónis elúce-
ant; præstánte Dómino nostro Jesu Chris-
to: qui cum Patre, et Spíritu sancto vivit,
et regnat Deus in sæcula sæculórum.

R. Amen.

Deinde surgens cum mitra Pontifex, stans versus ad
Ordinandos dicit, alta voce legendo:

OREMUS, fratres caríssimi, Deum Pa-
trem omnipoténtem, ut super hos
fámulos suos, quos ad offícium Diac-
onátus dignátur assúmere, benedictiόnis
suæ grátiam cleménter effúndat, eisque
consecratiόnis indúltæ propítius dona con-
sérvet, et preces nostras cleménter exaúdi-
at, ut quæ nostro gerénda sunt ministério,
suo benígnus prosequátur auxílio; et,
quos sacris mystériis exsequéndis pro
nostra intelligéntia crédimus offeréndos,
sua bene ✠ dictione sanctíficet, et confir-
met. Per unigénitum Fílium suum Dó-
minum nostrum Jesum Christum, qui cum

LET a common prayer accompany a common desire ; that those who are prepared for the ministry of Deaconship, may, by the prayer of the whole Church, shine in the order of Levitical ✠ benediction, and refulgent in their spiritual life be resplendent with the grace of sanctification. Through the assistance of our Lord Jesus Christ Who with the Father and the Holy Ghost liveth and reigneth, God, world without end. **R.** Amen.

Then the Bishop, rising with his mitre on and standing turned towards those to be ordained, says, reading in a loud voice:

DEARLY beloved brethren, let us beseech God the Father Almighty mercifully to pour down upon these His servants whom He has vouchsafed to take into the Order of Deaconship, the grace of His blessing and propitiously preserve in them the gifts of the consecration conferred upon them, and benignantly hear our prayers, so that what is to be done by our ministry may be graciously followed up by His aid, and that He may sanctify and confirm with His ✠ blessing those whom, according to our judgment, we think should be presented for the celebration of the sacred mysteries. Through His only begotten Son our Lord Jesus Christ Who with Him

eo, et Spíritu sancto vivit, et regnat Deus.

Deinde, deposita mitra, extensis manibus ante pectus, dicit:

Per ómnia sæcula sæculórum.

R. Amen.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et justum est.

Vere dignum et justum est, æquum et salutáre, nos tibi semper et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus, honórum dator, ordinúmque distribútor, atque officiórum dispósitor, qui in te manens innovas ómnia, et cuncta dispónis per verbum, virtútem, sapiéntiámque tuam, Jesum Christum Fílium tuum Dóminum nostrum, sempitérna providéntia præparas, et singulis quibúsque tempóribus aptánda dispénsas. Cujus corpus, Ecclésiám vidélicet tuam, cœléstium gratiárum varietáte distíntam, suo-

and the Holy Ghost liveth and reigneth
God.

Then putting off his mitre and extending his hands
before his breast, he says:

World without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have lifted them up to the Lord.

V. Let us give thanks to the Lord our
God.

R. It is meet and just.

It is truly meet and just, right and profitable unto salvation, that we should always and in all places give thanks to Thee, O Holy Lord, Father Almighty, eternal God, the Giver of honors, the Dispenser of orders, and Disposer of offices; Who abiding in Thyself reneweth and disposeth all things by Thy word, Thy power and Thy wisdom, Jesus Christ Thy Son our Lord; and by Thy everlasting providence doth prepare and dispense what is needful for each particular time. Whose body, Thy church, diversified by a variety of heavenly graces, yet by the wonderful law which presides over the whole structure, bound together and

rúmque connéxam distinctiône membrórum, per legem mirábilem totíus compáginis unítam, in augméntum templi tui créscere, dilataríque largíris : sacri múnérís servitútem trínis grádibus ministrórum nómini tuo militáre constítuens ; eléctis ab inítio Levi filiis, qui in mýsticis operatió-nibus domus tuæ fidélibus excúbíis permanéntes, hæreditátem benedictiónis ætérnæ sorte perpétua possidérent. Super hos quoque fámulos tuos, quæsumus Dómine placátus inténde, quos tuis sacris altáribus servitúros in offícium Diaconátus supplíciter dedicámus. Et nos quidem tamquam hómines, divíni sensus et summæ ratiónis ignári, horum vitam, quantum póssumus, æstimámus. Te autem Dómine, quæ nobis sunt ignóta non tránseunt, te occúlta non fallunt. Tu cógnitor es secretórum : tu scrutátor es córdium. Tu horum vitam cœiésti póteris examináre júdicío, quo semper prævales, et admíssa purgáre et ea, quæ sunt agénda, concédere.

Hic solus Pontifex manum dexteram extendens, ponit super caput cuilibet ordinando ; et nullus alius, quia non ad Sacerdotium, sed ad ministerium consecrantur, dicens singulis :

united in the distinction of her members, Thou grantest to grow and to spread for the increase of Thy temple; Thou Who hast ordained in the service of a sacred charge a triple grade of ministers to battle for Thy name, even as the sons of Levi were chosen in the beginning to watch like faithful sentinels over the mystic movements within Thy house, that they might possess by a perpetual lot the inheritance of eternal benediction.

Look also we beseech Thee, O Lord, with kindly eye on these Thy servants whom we humbly dedicate to the office of Deaconship, for the service of Thy holy altars.

We indeed as men, devoid of divine judgment and supreme understanding, make such estimate of their lives as our limited powers permit. But what is unknown to us eludes Thee not O Lord; hidden things escape Thee not. Thou art the Knower of secrets, the Searcher of hearts. With a heavenly discernment that never faileth, Thou art able to penetrate the mystery of their lives, wash away the faults that have crept into their souls and grant them to do all things which it behooveth them to do.

Those alone who are to be ordained Deacons rise, go up to the altar one after another and kneel before the Bishop who places his right hand on the head of each, saying:

ACCIPE Spíritum sanctum, ad robur, et ad resisténdum diábolo, et tentatiónibus ejus. In nómine Dómini.

Unusquisque post impositionem manus Pontificis redit ad locum suum ante altare et geniculat.

Deinde Pontifex prosequitur, extensam tenens manum dexteram, usque in finem Præfationis.

(Emitte in eos, quæsumus Dómine, Spíritum sanctum, quo in opus ministérii tui fidéliter exsequéndi septifórmis grátia tuæ múnere roboréntur.) Abúndet in eis totíus forma virtútis, auctóritas modésta, pudor constans, innocéntiæ púritas, et spirituális observántia disciplínæ. In móribus eórum præcépta tua fúlgeant; ut suæ castitátis exémplo imitatióem sanctam plebs acquírat: et bonum consciéntiæ testimonium præferéntes, in Christo firmi et stábiles perseverént; dignisque succéssibus de inferióri gradu per grátiam tuam cápere potióra mereántur.

Quod sequitur dicit submissa voce legendo, ita tamen quod a circumstantibus possit audiri:

Per eúndem Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit,

RECEIVE the Holy Ghost, that you may have strength, and be able to resist the devil and his temptations. In the name of the Lord.

Each one after the imposition of the Bishop's hands returns to his place before the altar and kneels.

Then the Bishop holding his right hand extended, continues till the end of the Preface.

Send forth upon them, we beseech Thee, O Lord, the Holy Ghost, by Whom they may be strengthened with the gift of Thy seven-fold grace for the faithful performance of Thy ministry. Let the practice of every virtue abound in them, mild authority, constant modesty, the purity of innocence and the observance of spiritual discipline. In their conduct let Thy precepts shine forth, so that the people may follow, in holy imitation, the example of their chastity; and bearing before them the testimony of a good conscience, may they persevere firm and steadfast in Christ, and by merited successes deserve to rise by Thy grace from a lower grade to higher dignities.

What follows, he reads in a low voice so that, however, he may be heard by those standing near him.

Through the same Jesus Christ our Lord Thy Son, Who liveth and reigneth

et regnat in unitate Spíritus sancti Deus:
per ómnia sæcula sæculórum. **R. Amen.**

Post hæc Pontifex sedens cum mitra cuilibet ordinando ante se genuflexo, stolam quam singuli in manu habent, imponit, successive super humerum sinistrum, dicens singulis:

ACCIPE stolam ✠ cándidam de manu Dei, adimple ministérium tuum: potens enim est Deus, ut aúgeat tibi grátiam suam: Qui vivit, et regnat in sæcula sæculórum. **R. Amen.**

Faciens supra quemlibet eorum signum crucis; et ministri reflectent capita stolæ, et alligent sub brachio dextro.

Post hæc Pontifex accipiens dalmaticam, induit ea quemlibet successive dicens: *

INDUAT te Dóminus induménto salutis, et vestiménto lætitiæ, et dalmática justitiæ circúmdet te semper. In nómine Domini. **R. Amen.**

Postremo Pontifex accipit, et tradit omnibus librum Evangeliorum, quem manu dextera tangunt, dicens: †

ACCIPE potestátem legéndi Evangelium in Ecclésia Dei, tam pro vivis, quam pro defúctis. In nómine Dómini. **R. Amen.**

* Si una tantum sit dalmatica tunc induit ea quemlibet successive usque ad humeros et sic fit usque ad ultimum quem ea totaliter induit.

† Vide Notam, p. 18.

with Thee in the unity of the Holy Ghost, God, world without end. **R.** Amen.

After this, the Bishop, sitting with his mitre on, puts the stole, which they hold in their hands, on the left shoulder of each of those to be ordained, who are kneeling before him, saying to each in turn:

RECEIVE this shining ✠ stole from the hand of God, fulfil thy ministry ; for God is powerful to increase His grace unto thee. Who liveth and reigneth world without end. **R.** Amen.

He makes over each the sign of the cross, and then the assistants fasten the ends of each one's stole under the right arm.

After this, the Bishop taking the dalmatic puts it on each one in succession, saying at the same time:*

MAY the Lord clothe thee with the garment of salvation and the vestment of joy, and may He encompass thee always with the dalmatic of justice. In the name of the Lord. **R.** Amen.

Then the Bishop presents to all the Book of Gospels which they touch with their right hand while the Bishop says:†

RECEIVE the power of reading the Gospel in the church of God, both for the living and for the dead. In the name of the Lord. **R.** Amen.

* If there be but one dalmatic, he puts it on each as far as the shoulder only, and leaves it remain on the last one.

† See Note, p. 18.

Quo facto, Pontifex stans ad altare conversus dicit,
sine mitra:

Orémus.

Et ministri:

Flectámus génuā.

R. Leváte.

Et vertens se ad ordinatos, dicit:

EXAUDI, Dómine, preces nostras, et
super hos fámulos tuos Spíritum tuæ
bene ✠ dictionis emítte: ut cœlésti mún-
nere ditáti, et tuæ majestátis grátiam pos-
sint acquirere, et bene vivéndi áliis exém-
plum præbere. Per Dóminum nostrum
Jesum Christum Fílium tuum: qui tecum
vivit, et regnat in unitáte ejúsdem Spíritus
sancti Deus, per ómnia sæcula sæculó-
rum. **R.** Amen.

Orémus.

DOMINE sancte, Pater fídei, spei, et
grátiae, et proféctuum remunerá-
tor, qui in cœléstibus, et terrénis Angeló-
rum ministériis ubíque dispóitis, per
ómnia eleménta voluntátis tuæ diffúndis
efféctum, nos quoque fámulos tuos spiritu-
áli dignáre illustráre afféctu; ut tuis ob-
séquiis expediti, sanctis altáribus tuis

After this, the Bishop arises without his mitre, and turned towards the altar, says:

Let us pray.

And the ministers:

Let us bend our knees.

R. Arise.

And turning to those ordained, the Bishop says:

HEAR O Lord, our prayers, and send forth the spirit of Thy  benediction, upon these Thy servants, that, enriched by this heavenly gift, they may obtain the favor of Thy Majesty, and set an example of good living to others. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the same Holy Ghost, God, world without end. **R.** Amen.

Let us pray.

O HOLY Lord, Father of Faith, Hope and Grace, and Rewarder of all growth in virtue, Who in the heavenly and earthly ministrations of Angels, everywhere appointed, dost diffuse the effect of Thy will through all the elements, vouchsafe to illumine these also, Thy servants, with spiritual love, that ready to do Thy bidding, they may grow up pure ministers

minístri puri accréscant; et indulgéntia tua purióres, eórum gradu, quos Apóstoli tui in septenárium númerum, beáto Stéphanó duce ac prævio, Spíritu sancto auctóre, elegérunt, digni exsístant; et virtútibus univérsis, quibus tibi servíre opórtet instrúcti, tibi compláceant. Per Dóminum nostrum Jesum Christum Fílium tuum: qui tecum vivit, et regnat in unitáte ejúsdem Spíritus sancti Deus, per ómnia sæcula sæculórum. **R. Amen.**

Deinde suggerente Archidiacono, redeunt ad loca sua.

DE ORDINATIONE PRESBYTERI.

Diaconis ordinatis, Pontifex redit ad Missale et legit Tractum usque ad ultimum versiculum exclusive. Deinde cum mitra revertitur ante altare, ubi sedet super faldistorium.

Tunc Archidiaconus vocat ordinandos dicens:

Accedant qui ordinándi sunt ad órđinem Presbyterátus.

Et mox nominatim leguntur per Notarium, et illi ad Pontificem accedunt, et coram eo in modum coronæ se disponunt.

at Thy holy altars; and purer through Thy favor, may become worthy of the Order of those seven, whom Thy Apostles chose under the inspiration of the Holy Ghost, and of whom Blessed Stephen was the leader and chief; and well formed in all the virtues by which they should serve Thee, they may be pleasing unto Thee. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the same Holy Ghost, God, world without end. **R.** Amen.

Then, directed by the Archdeacon, they return to their places.

THE ORDINATION OF PRIESTS.

After the ordination of Deacons, the Bishop returns to the Missal and reads the Tract as far as the last versicle exclusively. Then, with his mitre on, he returns to the middle of the altar, where he sits upon the faldstool.

Then the Archdeacon calls those who are to be ordained, saying:

Let those who are to be ordained to the Order of Priesthood come forward.

And their names are read by the Notary, and they come up to the Bishop, and arrange themselves before him in a semicircle.

Tunc Archidiaconus præsentat ordinandos Pontifici,
dicens:

REVERENDISSIME Pater, póstulat
sancta mater Ecclésia cathólica, ut
hos præséntes Diáconos ad onus Pres-
bytérii ordinétis.

Et Pontifex interrogat, dicens:

Scis illos esse dignos?

Respondet Archidiaconus:

Quantum humana fragílitas nosse sinit,
et scio, et testíficor ipsos dignos esse ad
hujus onus officii.

Pontifex dicit:

Deo grátias.

Et annuntiat clero, et populo, dicens

QUONIAM, fratres caríssimi, rectóri
navis, et navígio deferéndis éadem
est, vel securitátis rátio, vel commúnis
timóris, par eórum debet esse sentén-
tia, quorum causa commúnis exsístit.
Neque enim fuit frustra a Pátribus institú-
tum, ut de electióne illórum, qui ad régi-
men altáris adhibéndi sunt, consulátur

Then the Archdeacon presents to the Bishop those who are to be ordained, saying:

MOST Reverend Father, our Holy Mother, the Catholic Church, asks that you ordain the Deacons here present to the functions of the Priesthood.

And the Bishop interrogates saying:

Dost thou know them to be worthy?

The Archdeacon answers:

As far as human frailty alloweth me to know, I both know and bear witness that they are worthy of the charge of this office.

And the Bishop says:

Thanks be to God.

Then he makes the following address to the clergy and people:

SINCE, dearly beloved brethren, the master of a ship and the passengers have common motives for security or fear, in like manner those who have a common interest should agree in opinion.

For it was not without reason that the Fathers determined that the people also should be consulted touching the choice of those who are to be employed in the service of the altar.

etiam pópulus: quia de vita et conversatióne præsentánda, quod nonnúnquam ignorátur a plúribus, scitur a paucis; et necesse est, ut facílius ei quis obediéntiam exhíbeat ordináto, cui assénsus præbúerit ordinándo.

Horum síquidem Diaconórum in Presbyteros, auxiliánte Dómino, ordinandórum conversátio (quantum mihi vidétur) probáta, et Deo plácita exsístit, et digna (ut árbitror) ecclesiástici honóris augméto. Sed ne unum fortásse, vel paucos, aut decípiat assénsio, vel fallat afféctio, senténtia est expeténda multórum. Itaque quid de eórum áctibus aut móribus novéritis, quid de mérito sentiátis, líbera voce pandátis; et his testimónium Sacerdótii magis pro mérito, quam affectióne áliqua, tribuátis. Si quis ígitur habet áliquíd contra illos, pro Deo, et propter Deum, cum fidúcia éxeat, et dicat; verúmtamen memor sit conditiónis suæ.

Deinde Pontifex, facta aliqua mora, convertens sermonem suum ad ordinandos, admonet eos dicens:

Because, as regards the life and conduct of him who is presented, it sometimes happens that what is hidden from the many, is known to a few ; and besides, it is necessary, in order that the faithful may more easily yield obedience to him when ordained, to whose ordination they have given their consent.

Now, so far as I can judge, the conduct of these Deacons who are, with the assistance of the Lord, about to be ordained Priests, is approved and pleasing to God, and worthy, in my opinion, of an increase of ecclesiastical honor.

But lest favor or affection should deceive one or a few, the opinion of many should be sought. Wherefore freely proclaim whatsoever you may know of their actions or morals, as well as of their worthiness; and let your assent to their ordination be influenced more by their merit, than by favor or affection. Should any one, therefore, have anything against them, let him in God's name, and for God's sake, come forward with confidence and speak. Howbeit let him be mindful of his own condition.

Then the Bishop after a short pause addresses himself to those who are to be ordained, and admonishes them, saying:

CONSECRANDI, fílii dilectíssimi, in Presbyterátus offícium, illud digne suscípere, ac suscéptum laudabíliter éxsequi studeátis. Sacerdótem étenim opórtet offérre, benedícere, præesse, prædicáre, et baptizáre. Cum magno quippe timóre ad tantum gradum ascendéndum est, ac providéndum, ut cœléstis sapiéntia, probi mores, et diutúrna justítiæ observátio ad id eléctos comméndent. Unde Dóminus præcípiens Móysi, ut septuagínta viros de unívsero Israél in adjutórium suum eligeret, quibus Spíritus sancti dona divíderet, suggéssit: Quos tu nosti, quod senes pópuli sunt. Vos síquidem in septuagínta viris, et sénibus signáti estis; si per Spíritum septifórmem, Decálogum legis custodiéntes, probi, et matúri in sciéntia simíliter et ópere éritis.

Sub eódem quoque mystério, et eádem figúra in novo Testaménto Dóminus septuagínta duos elégit, ac binos ante se in prædicatiónem misit; ut docéret verbo simul, et facto, minístros Ecclésiæ suæ, fide et ópere debére esse perféctos; seu

DEARLY beloved children, who are about to be consecrated to the office of Priesthood, strive to receive it worthily, and to discharge its functions in a praiseworthy manner. For it is the duty of the priest to offer sacrifice, to bless, to govern, to preach and to baptize. In truth, with great fear should one ascend to so high a rank, and care should be taken that heavenly wisdom, approved morals, and a long observance of righteousness, should commend those chosen thereunto. Wherefore the Lord, when commanding Moses to choose seventy men from all Israel as his helpers, amongst whom He would give of the gifts of the Holy Ghost, added these words: "Whom thou knowest to be ancients of the people." You indeed are typified in these seventy elders if, by the sevenfold Spirit, observing the ten commandments of the law, you are virtuous and perfect in knowledge and in work.

Under the same mystery, and also by the same figure, did our Lord in the New Testament choose the seventy-two and send them two by two before Him to preach, to show us at the same time by word and deed, that the ministers of His Church should be perfect in faith and works, in other words,

geminæ dilectionis, Dei scilicet et proximi, virtute fundatos. Tales itaque esse studeatis, ut in adiutorium Móysi, et duodecim Apostolorum, Episcoporum videlicet catholicorum, qui per Móysen, et Apostolos figurantur, digne, per gratiam Dei, eligi valeatis. Hac certe mira varietate Ecclesia sancta circumdatur, ornatur, et regitur: cum alii in ea Pontifices, alii minoris ordinis Sacerdotes, Diaconi, et Subdiaconi, diversorum ordinum viri consecrantur; et ex multis, et alternæ dignitatis membris unum Corpus Christi efficitur. Itaque, filii dilectissimi, quos ad nostrum adiutorium fratrum nostrorum arbitrium consecrandos elegit, servate in moribus vestris, castæ et sanctæ vitæ integritatem. Agnoscite quod agitis: imitamini quod tractatis; quatenus mortis Dominiæ mysterium celebrantes, mortificare membra vestra a vitiis, et concupiscentiis omnibus procuratis. Sit doctrina vestra spiritalis medicina populo Dei; sit odor vitæ vestræ delectamentum Ecclesiæ Christi; ut prædicatione atque exemplo ædificetis domum, id est, familiam Dei, quatenus nec

thoroughly grounded in the two-fold love of God and of their neighbor.

Strive, therefore, to be such, that, by the grace of God, you may be worthily chosen as helpers of Moses and the twelve Apostles, that is, of the Catholic bishops, who are prefigured in Moses and the Apostles.

Truly wonderful is this variety of ministers with which God's holy Church is surrounded, adorned, and ruled; some are bishops, others next in dignity, priests, deacons, and subdeacons, men of different orders, all consecrated to God; thus is the one Body of Christ composed of many members of various grades of dignity.

As you, therefore, beloved children, have been chosen by the voice of our brethren to be consecrated as our coadjutors, preserve the purity of your lives in unspotted holiness. Bear in mind what you do. Let your conduct be in conformity with the action you perform, so that celebrating the mystery of the Lord's death, you take heed to mortify your members from all vices and lusts. Let your doctrine be spiritual medicine for the people of God; let the odor of your life be the delight of the Church of Christ; so that by your preaching and example you may build up the house, that is, the family of God; so

nos de vestra provectione, nec vos de tanti officii susceptione damnari a Domino, sed remunerari potius mereamur. Quod ipse nobis concedat per gratiam suam. **R.** Amen.

Si non sint factæ ordinationes Subdiaconorum, vel Diaconorum, dicuntur Litanie, ut supra in ordinatione Subdiaconi dictum est, pag. 30.

Post hæc surgunt omnes, et ordinandis coram Pontifice binis et binis successive genuflectentibus, Pontifex stans ante faldistorium suum cum mitra, et nulla oratione, nulloque cantu præmissis, imponit simul utramque manum super caput cuiuslibet ordinandi successive, nihil dicens. Idemque faciunt post eum omnes sacerdotes qui adsunt, quorum tres, aut plures, planetis vel saltem cum stolis parati, si commode fieri potest, esse deberent. Quo facto, tam Pontifex, quam Sacerdotes, tenent manus dexterarum extensas super illos. Et Pontifex stans cum mitra, dicit: *

O REMUS, fratres carissimi, Deum Patrem omnipotentem, ut super hos famulos suos, quos ad Presbyterii munus elegit, cœlestia dona multiplicet; et quod ejus dignatione suscipiunt, ipsius consequantur auxilio. Per Christum Dominum nostrum. **R.** Amen.

* Tum Pontifex tum sacerdotes qui adstant, vix facta impositione utriusque manus, statim dexterarum manus extendunt easque sic extensas tenent donec Episcopus orationem absolverit. S. R. C. 31 Augusti 1872.

Vide aliam Notam in Appendice.

that neither we may be condemned by the Lord for promoting you to so high an office, nor you for receiving it, but both may rather be deemed worthy of a reward; which may He Himself grant us through His grace. **R.** Amen.

If no Subdeacons or Deacons are to be ordained, the Litany is said, as in the ordination of Subdeacons, (p. 30). Then all arise, the candidates come forward, two by two, and while they kneel, the Bishop standing before the faldstool with his mitre on, and without saying any prayer whatsoever, lays both hands on the head of each one. After this, all the priests who are present, three or more of whom, if convenient, should wear chasubles or at least stoles, do the same. Next, the Bishop and all the priests raise their right hands and hold them extended over the candidates, while the Bishop standing with his mitre on, says: *

LET us, dearly beloved brethren, beseech God the Father Almighty to multiply His heavenly gifts on these His servants, whom He has chosen for the office of Priesthood and enable them to fulfil by His help, what they undertake through His favor. Through Christ our Lord. **R.** Amen.

* Both the Bishop and priests who are present, after imposing both hands, extend their right hands and hold them extended until the Bishop has finished the prayer. S. C. R. Aug. 31, 1872. See other Note in Appendix.

Pontifex, deposita mitra, conversus ad altare, dicit:
Orémus.

Et ministri:

Flectámus génua.

R. Leváte.

Et mox conversus ad ordinandos, dicit:

EXAUDI nos, quæsumus, Dómine Deus noster, et super hos fámulos tuos bene ✠ dictionem sancti Spíritus, et grátiae Sacerdotális infúnde virtútem: ut, quos tuæ pietátis aspéctibus offérimus consecrándos, perpétua múnereis tui largitáte prosequáris. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte ejúsdem Spíritus sancti Deus.

Tum extensis manibus ante pectus, dicit:

Per ómnia sæcula sæculórum.

R. Amen.

Dóminus vobíscum.

R. Et cum spíritu tuo.

Sursum corda.

R. Habémus ad Dóminum.

Grátias agámus Dómino Deo nostro.

R. Dignum, et justum est.

The Bishop putting off his mitre turns towards the altar and says:

Let us pray.

And the ministers:

Let us bend our knees.

R. Arise.

And then turned towards those who are to be ordained, he says:

HEAR us, we beseech Thee, O Lord, our God, and pour down upon these Thy servants the blessing ✠ of the Holy Ghost, and the strength of priestly grace, so that Thou mayest follow with a perpetual outpouring of Thy gifts those whom we present to be consecrated in the sight of Thy goodness. Through our Lord Jesus Christ Thy Son Who liveth and reigneth with Thee in the unity of the same Holy Ghost, God.

Then extending his hands before his breast, he says:

World without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have lifted them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

Vere dignum, et justum est, æquum et salutäre, nos tibi semper, et ubique grätias ágere, Dómine sancte, Pater omní-potens, ætérne Deus, honórum auctor et distribútor ómnium dignitátum ; per quem profíciunt univérſa, per quem cuncta firmántur, amplificátis semper in mélius natúræ rationális increméntis, per órđinem cóngrua ratióne dispósitum. Unde et Sacerdotáles gradus, atque officia Levi-tárum, Sacraméntis mýsticis institúta cre-vérunt : ut cum Pontífices summos regén-dis pópulis præfecíſſes, ad eórum socie-tátis et óperis adjuméntum, sequéntis órđinis viros et secúndæ dignitátis elí-geres. Sic in erémo per septuagínta vi-rórum prudéntium mentes Móysi spíritum propagásti ; quibus ille adjutóribus usus, in pópulo innúmeras multitúdines fá-cile gubernávit. Sic et in Eleázarum et Ithamá-rum fílios Aaron patérnæ plenitúdinis abundántiam transfudísti ; ut ad hóstias salutáres, et frequentiórís officii Sacra-ménta, ministérium suffíceret Sacerdótum. Hac providéntia, Dómine, Apóstolis Fílii tui Doctóres fidei cómites addidísti, quibus illi orbem totum secúndis prædicatió-nibus

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to Thee, O Holy Lord, Father Almighty, Eternal God, source of every honor and dispenser of all dignities ; through Whom all things prosper, by Whom all things are made firm ; Who dost continually increase and perfect the growth of our rational nature in a most orderly and suitable manner. Hence also have grown up the degrees of priesthood and the office of Levites instituted by mystic symbols. Hence, having appointed bishops to rule Thy people, Thou didst choose, as their companions and helpers, men next in rank and dignity. Thus, in the desert, didst Thou spread the spirit of Moses by means of the wisdom of the seventy elders, through whose assistance he governed with ease countless multitudes of Thy people. Thus also didst Thou communicate to Eleazar and Ithamar, the sons of Aaron, their father's fulness of power, that the number of priests might suffice for the service of frequent rites and saving sacrifices. So also, O Lord, didst Thou associate with the Apostles of Thy Son, teachers of the faith, through whom they have filled the whole world with their successful preach-

implevērunt. Quaprópter infirmitáti quoque nostræ, Dómine quæsumus, hæc adjuménta largíre; qui quanto fragilióres sumus, tanto his plúribus indigémus. Da, quæsumus omnípotens Pater, in hos fámulos tuos Presbytérii dignitátem; innova in viscéribus eórum Spíritum sanctitátis; ut accéptum a te Deus secúndi mériti munus obtíneant, censurámque morum exémplo suæ conversatiónis insínuent. Sint próvidi cooperatóres órdis nostri; elúceat in eis totíus forma justítiæ, ut bonam ratiónem dispensatiónis sibi crédito reddíturi, ætérynæ beatitúdinis præmia consequántur.

Quod sequitur, legit submissa voce, ita tamen quod a circumstantibus audiri possit.

Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum: qui tecum vivit et regnat in unitáte ejúsdem Spíritus sancti Deus, per ómnia sæcula sæculórum.
R. Amen.

Pontifex sedet, accepta mitra, et reflectit stolam ab humero sinistro cujuslibet, capiens partem, quæ retro pendet, et imponens super dexterum humerum, aptat eam ante pectus, in modum crucis, singulis dicens:

ACCIPE jugum Dómini; jugum enim ejus suáve est, et onus ejus leve.

ing. Wherefore, we beseech Thee, O Lord, grant also the same helps to our weakness, which, inasmuch as it is greater than theirs, stands so much the more in need of such assistance. Bestow, then, we beseech Thee, Almighty Father, the dignity of the Priesthood upon these Thy servants; renew in them the spirit of holiness, that they may receive from Thee, O God, this office next to ours in dignity, and that the example of their lives may be for others an incentive to virtue. May they be prudent fellow-workers with us; may the spirit of all justice shine forth in them, that, when they come to render an account of the stewardship entrusted to them, they may receive the reward of bliss everlasting.

What follows he reads in a low voice, but loud enough to be heard by those about him.

Through the same Jesus Christ Thy Son, our Lord, Who liveth and reigneth in the unity of the same Holy Ghost, God, world without end. **R.** Amen.

The Bishop sits with his mitre on, and taking the stole which hangs from the left shoulder of each one, brings over the right shoulder the portion that is behind, arranging it in the form of a cross before the breast of each, saying at the same time:

RECEIVE the yoke of the Lord; for His yoke is sweet and His burden light.

Postea imponit cuilibet successive casulam usque ad scapulas, quam quilibet teneat super humeros complicatam, a parte anteriori deorsum dependentem, singulis dicens:

ACCIPE vestém Sacerdotálem, per quam caritas intelligitur; potens est enim Deus, ut aúgeat tibi caritátem, et opus perféctum.

Ordinandi respondent:

Deo grátias.

Surgit Pontifex sine mitra, et omnibus genua flectentibus, dicit:

DEUS sanctificatiónum ómnium auctor, cujus vera consecrátió, plénaque benedíctio est, tu Dómine, super hos fámulos tuos, quos ad Presbyterii honórem dedicámus, munus tuæ bene ✠dictiόνis infúnde; ut gravitáte áctuum, et censúra vivendi probent se senióres, his institúti disciplínis, quas Tito, et Timótheo Paulus expósuit; ut in lege tua die ac nocte meditántes, quod légerint, credant; quod credíderint, dóceant; quod docúerint, imiténtur; justítiam constántiam, misericórdiam, fortitúdinem, cæterasque virtútes in se osténdant; exémplo

Then he places over the shoulders of each a chasuble, folded behind and hanging down in front, at the same time saying:

RECEIVE the priestly vestment by which charity is signified; for God is powerful to make you grow in charity and every perfect work.

Those ordained answer:

Thanks be to God.

The Bishop takes off his mitre, rises; all kneel, and he says:

O GOD Author of all holiness, to Whom belong true consecration and the fulness of blessing, do Thou, O Lord, pour down upon these, Thy servants, whom we dedicate to the dignity of the Priesthood, the favor of Thy  blessing, so that by the gravity of their conduct and the strictness of their lives they may prove themselves elders, instructed by those teachings which Paul set forth to Titus and Timothy; that, meditating on Thy law, day and night, they may believe what they read, teach what they believe and practise what they teach.

May they show forth in themselves justice, constancy, mercy, fortitude, and all other virtues. May they preach by example,

præbeant; admonitióne confirment; ac purum et immaculátum ministérii sui donum custódiant; et in obséquium plebis tuæ, panem et vinum in corpus et sánguinem Fílii tui immaculáta benedictiόne transfórment; et inviolábili caritatē in virum perféctum, in mensúram ætátis plenitúdinis Christi, in die justī et æterni judicii Dei, consciéntia pura, fide vera, Spírītu sancto pleni resúrgant. Per eúndem Dóminum nostrum Jesum Christum Fílium tuum: qui tecum vivit et regnat in unitáte ejúsdem Spírītus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

Tunc Pontifex, sine mitra ante altare conversus, flexis genibus incipit alta voce, schola prosequente, hymnum:

Veni, Creátor Spírītus,
Mentes tuórum vísita,
Imple supérna grátia,
Quæ tu creásti, péctora.

Hic Surgit Pontifex, et facit ut in fine hymni habetur: interim schola prosequitur hymnum; qui si propter Ordinandorum multitudinem necesse sit, repetatur, omisso primo versu:

Qui díceris Paráclītus,
Altíssimi donum Dei,
Fons vivus, ignis, caritas,
Et spiritalis únctio.

confirm by admonition, and preserve pure and unspotted the gift of their ministry; and may they change by the holy words of consecration bread and wine into the Body and Blood of Thy Son as the homage of Thy people.

And in the day of the just and eternal judgment of God, may they, with conscience pure, with true faith, and full of the Holy Spirit, rise by stainless charity unto a perfect man, unto the measure of the age of the fulness of Christ.

Through the same Jesus Christ Thy Son our Lord, Who liveth and reigneth with Thee in the unity of the same Holy Ghost, God, world without end.

R. Amen.

Then the Bishop, with his mitre off, turned towards the altar, kneels and begins in a loud voice, and the choir takes up the following hymn:

Come, Holy Ghost, Creator, come,
From Thy bright heavenly throne!
Come, take possession of our souls,
And make them all Thine Own!

Thou Who art called the Paraclete,
Best Gift of God above,
The Living Spring, the Living Fire,
Sweet Unction, and True Love!

præbeant; admonitióne confirment; ac purum et immaculátum ministérii sui donum custódiant; et in obséquium plebis tuæ, panem et vinum in corpus et ságuinem Fílii tui immaculáta benedictiône transfórment; et inviolábili caritáte in virum perféctum, in mensúram ætátis plenitúdinis Christi, in die iusti et æterni iudicii Dei, consciéntia pura, fide vera, Spírítu sancto pleni resúrgant. Per eúdem Dóminum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitáte ejúsdem Spírítus sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

Tunc Pontifex, sine mitra ante altare conversus, flexis genibus incipit alta voce, schola prosequente, hymnum:

Veni, Créator Spírítus,
Mentes tuórum vísita,
Imple supérna grátia,
Quæ tu creásti, péctora.

Hic Surgit Pontifex, et facit ut in fine hymni habetur: interim schola prosequitur hymnum; qui si propter Ordinandorum multitudinem necesse sit, repetatur, omisso primo versu:

Qui díceris Paráclitus,
Altíssimi donum Dei,
Fons vivus, ignis, caritas,
Et spiritalis únctio.

confirm by admonition, and preserve pure and unspotted the gift of their ministry; and may they change by the holy words of consecration bread and wine into the Body and Blood of Thy Son as the homage of Thy people.

And in the day of the just and eternal judgment of God, may they, with conscience pure, with true faith, and full of the Holy Spirit, rise by stainless charity unto a perfect man, unto the measure of the age of the fulness of Christ.

Through the same Jesus Christ Thy Son our Lord, Who liveth and reigneth with Thee in the unity of the same Holy Ghost, God, world without end.

R. Amen.

Then the Bishop, with his mitre off, turned towards the altar, kneels and begins in a loud voice, and the choir takes up the following hymn:

Come, Holy Ghost, Creator, come,
From Thy bright heavenly throne!
Come, take possession of our souls,
And make them all Thine Own!

Thou Who art called the Paraclete,
Best Gift of God above,
The Living Spring, the Living Fire,
Sweet Unction, and True Love!

Tu septifórmis múnere,
Dígitus patérnæ dexteræ,
Tu rite promíssum Patris,
Sermóne dítans gúttura.

Accénde lumen sénsibus,
Infúnde amórem córdibus,
Infírma nostri córporis
Virtúte firmans pérpeti.

Hostem repéllas lóngius,
Pacémque dones prótinus,
Doctóre sic te prævio,
Vitémus omne nóxium.

Per te sciámus da Patrem,
Noscámus atque Fílium,
Teque utriúsque Spíritum
Credámus omni témpore.

Deo Patri sit glória,
Ejúsque soli Fílio,
Cum Spíritu Paráclito,
Nunc et per omne sæculum.

R. Amen.

(Tempore Paschali Hymnus terminandus est sic.)

Deo Patri sit glória,
Et Fílio qui a mórtuis
Surréxit, ac Paráclito,
In sempitérna * sæcula.

R. Amen.

* Infra Octavam Pentecostes loco sempitérna, dicitur sæculórum.

Thou Who art sevenfold in Thy grace,
Finger of God's right hand,
His Promise, teaching little ones
To speak and understand !

O guide our minds with Thy blest light,
With love our hearts inflame,
And with Thy strength, which ne'er
decays,
Confirm our mortal frame.

Far from us drive our hellish foe,
True peace unto us bring,
And through all perils guide us safe
Beneath Thy sacred wing.

Through Thee may we the Father know,
Through Thee the Eternal Son,
And Thee the Spirit of Them Both,
Thrice blessed Three in One.

All glory to the Father be,
With His co-equal Son,
The same to Thee O Paraclete,
While endless ages run. **R. Amen.**

(The hymn is thus concluded during Paschal time.)

Now to the Father and the Son
Who rose from death, be glory given,
With Thee, O holy Comforter,
Henceforth by all in earth and heaven.
R. Amen.

Dicto primo Versu, surgit Pontifex, et sedet in faldistorio cum mitra, et depositis chirothecis, et annulo Pontificali reassumpto, ponitur ei gremiale, sive mappula super gremium, et singuli ordinandi successive coram eo genua flectunt; et Pontifex cum oleo catechumenorum inungit unicuique ambas manus simul junctas, in modum crucis, producendo cum pollice suo dextero in dictum oleum intincto duas lineas, videlicet, a pollice dexteræ manus usque ad indicem sinistræ, et a pollice sinistræ usque ad indicem dexteræ, ungendo mox totaliter palmas, dicens, dum quemlibet inungit:

CONSECRARE, et sanctificáre dignéris, Dómine, manus istas per istam unctionem, et nostram bene✠ dictionem.

R. Amen.

Pontifex producit manu dextera signum crucis super manus illius quem ordinat, et prosequitur:

Ut quæcúmque benedíxerint, benedicántur, et quæcúmque consecráverint, consecréntur, et sanctificéntur, in nómine Dómini nostri Jesu Christi.

Et quilibet ordinandus respondet:

Amen.

After the first verse, the Bishop rises, takes the seat prepared for him and puts on his mitre; he then removes his gloves and takes again his episcopal ring; an apron or towel is placed in his lap, and the candidates approach one by one and kneel before him. The Bishop then anoints both hands with the oil of Catechumens in the following manner: having dipped the thumb of his right hand in the oil, he draws two lines in the form of a cross—one from the thumb of the right hand to the forefinger of the left, and the other from the thumb of the left hand to the forefinger of the right—finally, he anoints the whole of both palms, saying at the same time:

VOUCHSAFE, O Lord, to consecrate and sanctify these hands by this unction, and ✠ by our blessing.

R. Amen.

The Bishop makes with his right hand the sign of the cross over the hands of each of those whom he ordains, and continues:

That whatsoever they shall bless may be blessed, and whatsoever they shall consecrate may be consecrated and sanctified; in the name of our Lord, Jesus Christ.

And each of those ordained answers:

Amen.

Tum Pontifex claudit, seu jungit manus cujuslibet successive, quas sic consecratas aliquis ministro- rum Pontificis albo panniculo lineo simul, vide- licet, dexteram super sinistram alligat; et mox unusquisque ad ordinem suum redit; et sic clausas. et alligatas manus tenet. Omnium mani- bus unctis, et consecratis, Pontifex pollicem mica panis tergit; tum tradit cuilibet successive Calicem cum vino, et aqua, et Patenam super- positam cum Hostia, et ipsi illam accipiunt inter indices et medios digitos, et cuppam Calicis et Patenam simul tangunt, Pontifice singulis dicente:

ACCIPE potestatem offérre sacrificium Deo, Missásque celebráre, tam pro vivis, quam pro defúntis. In nómine Dómini. **R.** Amen.

His peractis, Pontifex lavat manus, et tempore oppor- tuno unus ex Diaconis noviter Ordinatis accedit ad latus Evangelii et simul cum Pontifice Evan- gelium legit. Proceditur in Missa ordine solito usque ad Offertorium inclusive.

Pontifex vero, Offertorio lecto, accepta mitra, vadit ad faldistorium ante medium altaris, et ibi se- dens accipit Offertorium ab omnibus ordinatis, qui omnes accedunt bini, et bini ad Pontificem, coram quo genuflexi offerunt illi singulas cande- las accensas, et osculantur ejus manum; primo Presbyteri tum Diaconi successive, et alii suo ordine.*

Si ordinandorum ingens esset numerus, posset ab uno tantum in singulis ordinibus præsentari cereus quemad- modum fit Romæ in Lateranensi Basilica. Martinucci Lib. vii, cap. iii, n. 334.

Then the Bishop closes the hands of each candidate, and one of the ministers binds them together with a white linen cloth, putting the right hand on the left; and then each returns to his place, keeping his hands thus closed and bound. When the hands of all have been anointed and consecrated, the Bishop purifies his thumb with a small piece of bread; then he presents to each one successively a chalice, containing wine and water, and a paten upon it, with a host; each one takes the paten between the index and middle fingers, touching the cup of the chalice and the paten at the same time, while the Bishop says to each:

RECEIVE power to offer sacrifice to God and to celebrate Mass, as well for the living as for the dead, in the name of the Lord. **R.** Amen.

After this, the Bishop washes his hands and continues Mass as usual. At the proper time the Gospel is read by one of the newly ordained Deacons. During the reading of the Offertory, or before, if necessary, the newly ordained priests also wash their hands, wiping them with the linen cloths with which they were bound. When the Bishop has finished the Offertory, he puts on his mitre, and taking his seat before the middle of the altar, receives the offering of a lighted candle from each of those ordained, who go up two by two to the Bishop, and kneeling before him kiss his hand (that is, his ring) as they make the offering; first the Priests, then the Deacons successively and the others according to their order.*

* If the number of those ordained be great, a wax candle may be offered by one only of each Order, as is done in the Basilica of Saint John Lateran, Rome.—Martinucci. Book 7. chap. III. n. 334.

Accepto singulorum offertorio, Pontifex lavat manus, et surgit sine mitra, ac tollitur faldistorium, et prosequitur Missam. Presbyteri vero ordinati, post Pontificem, vel hinc et inde, ubi magis commodum erit, in terra genuflexi, habeant libros coram se, dicentes: **Súscipe, sancte Pa-**

ter, etc., et omnia alia de Missa, prout dicit Pontifex: qui tamen bene advertat, quod Secretas morose dicat, et aliquantulum alte, ita ut ordinati Sacerdotes possint secum omnia dicere, et præsertim verba consecrationis, quæ dici debent eodem momento per ordinatos, quo dicuntur per Pontificem.

Pontifex accipit patenam cum Hostia, quam offerens, dicit:

SUSCIPE, sancte Pater, omnipotens, ætérne Deus, hanc immaculatam hóstiam, quam ego indignus fámulus tuus óffero tibi Deo meo vivo, et vero, pro innumerábilibus peccátis, et offensionibus, et negligéntiis meis, et pro ómnibus circumstantibus, sed et pro ómnibus fídelibus christiánis vivis atque defúntis: ut mihi, et illis proficiat ad salutem in vitam ætérnam. Amen.

Deinde faciens crucem cum eadem patena, deponit Hostiam super corporale: infundit vinum et aquam: et aquam miscendam in Calice bene dicit, dicens:

DEUS qui humánæ substantiæ dignitatem mirábiliter condidísti, et mira-

When all the offerings have been received the Bishop washes his hands, takes off his mitre, and rises; the faldstool is removed, and he proceeds with the Mass. The Priests who have been ordained kneel on the floor of the sanctuary behind the Bishop, or on either side of him, if more convenient, and with their books before them, say with him: **Accept, O Holy Father, etc.,** and all the rest of the Mass. The Bishop recites the prayers slowly and somewhat louder than usual, that they may be able to accompany him. This refers especially to the words of Consecration, which should be pronounced by the Bishop and the newly ordained at the same moment.

The Bishop takes the paten with the Host and offering it up, says:

A CCEPT, O Holy Father, Almighty, Everlasting God, this stainless Host, which I, Thine unworthy servant, offer unto Thee, my God, living and true, for mine innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead, that it may be profitable for my own and for their salvation unto life eternal. Amen.

Then making the sign of the cross with the paten, he places the host upon the corporal. He pours wine and water into the chalice, blessing the water before it is mixed, saying:

O GOD, ✠ Who hast wonderfully framed man's exalted nature, and still more wonderfully restored it;

bílius reformásti: da nobis per hujus aquæ et vini mystérium, ejus divinitátis esse consórtes, qui humanitátis nostræ fieri dignátus est párticeps, Jesus Christus Fílius tuus Dóminus noster: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus: per ómnia sæcula sæculórum. Amen.

Postea accipit calicem, et offert dicens:

OFFERIMUS tibi, Dómine, cálicem salutáris, tuam deprecántes cleméntiam: ut in conspéctu divínæ majestátis tuæ, pro nostra, et totíus mundi salute cum odóre suavitátis ascéndat. Amen.

Deinde facit signum crucis cum calice, et illum ponit super corporale, et palla cooperit: tum junctis manibus super Altare, aliquantulum inclinatus, dicit:

IN spíritu humilitátis, et in ánimo contríto suscipiámur a te, Dómine: et sic fiat sacrificium nostrum in conspéctu tuo hódie, ut pláceat tibi, Dómine Deus.

Erectus expandit manus, easque in altum porrectas jungens, elevatis ad cælum oculis, et statim demissis, dicit:

VENI sanctificátor, omnípotens ætérne Deus: **Benedicit oblata, prosequendo:** et béne ✠ dic hoc sacrificium, tuo sancto nómini præparátum.

grant us, by the mystic signification of this commingling of water and wine, to become partakers of His Godhead who vouchsafed to become partaker of our manhood, Jesus Christ, Thy Son our Lord; who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Afterwards he takes the chalice, and offers it, saying:

WE offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency that, in the sight of Thy divine Majesty, it may ascend with the odor of sweetness, for our salvation, and for that of the whole world. Amen.

Then he makes the sign of the cross with the chalice, and places it upon the corporal and covers it with the pall. Then with his hands joined upon the altar, and slightly bowing down, he says:

IN a humble spirit and a contrite heart may we be received by Thee, O Lord; and let our Sacrifice be so made in Thy sight this day that it may please Thee, O Lord God.

Raising his eyes and extending out his hands, he says:

COME, O Sanctifier, Almighty, Eternal God, He blesses the oblation, continuing: and bless ✠ this Sacrifice set forth to Thy holy name.

Pontifex junctis manibus, accedit ad cornu Epistolæ Altaris, ubi digitos lavat dicens:

Psalmum 25.

LAVABO inter innocéntes manus meas: et circúmdabo altáre tuum, Dómine.

Ut aúdiam vocem laudis: et enárrem univérsa mirabília tua.

Dómine, diléxi decórem domus tuæ: et locum habitatiónis glóriæ tuæ.

Ne perdas cum impiis, Deus, ánimam meam: et cum viris ságuinum vitam meam.

In quorum mánibus iniquitátes sunt: dextera eórum repléta est munéribus.

Ego autem in innocéntia mea ingrédessus sum: rédime me, et miserére mei.

Pes meus stetit in dirécto: in ecclésiis benedícam te, Dómine.

Glória Patri, et Fílio et Spirítui sancto. *

Sicut erat in princípio, et nunc, et semper: et in sæcula sæculórum. Amen.

Deinde aliquantulum inclinatus in medio Altaris, junctis manibus super eo dicit:

* Omittitur Gloria tempore Passionis.

The Bishop with his hands joined, goes to the Epistle side of the Altar, where he washes his fingers while he recites the following verses:

Psalm 25.

I WILL wash my hands among the innocent: and I will compass Thine altar, O Lord.

That I may hear the voice of praise, and tell of all Thy wondrous works.

O Lord, I have loved the beauty of Thy house, and the place where Thy glory dwelleth. Take not away my soul, O God, with the wicked, nor my life with men of blood.

In whose hands are iniquities: their right hand is filled with gifts.

But as for me, I have walked in my innocence: redeem me and be merciful unto me.

My foot hath stood in the right way: in the churches I will bless Thee, O Lord.

* Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Then slightly bowing in the middle of the altar with his hands joined upon it, he says:

* In Passion-time, the Gloria is omitted.

SUSCIPE, sancta Trínitas, hanc oblatiónem, quam tibi offérimus ob memóriam passiónis, resurrectionis, et ascensiónis Jesu Christi Dómini nostri: et in honórem beátæ Maríæ semper Vírginis, et beáti Joánnis Baptístæ, et sanctórum Apostolórum Petri et Pauli, et istórum, et ómnium Sanctórum: ut illis proficiat ad honórem, nobis autem ad salútem: et illi pro nobis intercédere dignéntur in cœlis, quorum memóriam ágimus in terris. Per eúmdem Christum Dóminum nostrum. Amen.

Postea osculatur Altare, et versus ad populum, extendens, et jungens manus, dicit:

ORATE fratres: ut meum ac vestrum sacrificium acceptábile fiat apud Deum Patrem omnipoténtem.

Ministri respondent.

SUSCIPIAT Dóminus sacrificium de mánibus tuis ad laudem, et glóriam nóminis sui, ad utilitátem quoque nostram, totiúsque Ecclesiæ suæ sanctæ.

Ordinati cum Pontifice dicunt: Amen.

Deinde manibus extensis subjungit Orationes secretas.

RECEIVE, O Holy Trinity, this Oblation, which we offer unto Thee, in memory of the Passion, Resurrection and Ascension of our Lord Jesus Christ, and in honor of blessed Mary ever Virgin, of blessed John, the Baptist, of the holy Apostles, Peter and Paul, of these and of all Thy Saints: that it may be to their honor and to our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

Then he kisses the altar, and having turned himself towards the people, extending and joining his hands, he says:

PRAY, my brethren, that my Sacrifice and yours may be acceptable to God the Father Almighty.

The ministers answer:

MAY the Lord receive the Sacrifice from thy hands, to the praise and glory of His name, to our benefit, and to that of all His holy Church.

Those ordained say with the Bishop: Amen.
Then with outstretched hands he recites the Secret Prayers.

SECRETA. *

SACRIFICIIS præsentibus, quæsumus
Dómine, placátus inténde: ut et
devotióni nostræ proficiant, et salúti.

Pro Ordinatis:

TUIS, quæsumus Dómine, operáre
mystériis, ut hæc tibi múnera dignis
méntibus offerámus. Per Dóminum nos-
trum Jesum Christum Fílium tuum, qui
tecum vivit, et regnat in unitáte Spíritus
sancti Deus, per ómnia sæcula sæculórum.
R. Amen.

Aliæ Secretæ.

De Sancta María.

IN méntibus nostris, quæsumus Dómine,
veræ fidei sacraménta confírma: ut,
qui concéptum de Vírgine Deum verum et
hóminem confitémur; per ejus salutíferæ
resurrectiósni poténtiam, ad ætérnam
mereámur pervenire lætítiam. **Si dica-
tur ultimo loco, terminatur sic:** Per eúm-
dem Dóminum nostrum Jesum Christum
Fílium tuum: Qui tecum vivit, etc.

* Secreta Sabbati Quatuor Temporum Adventus hic in-
dicatur. Aliarum ordinationum secretæ et cætera propria,
infra habentur in pag. 4*—23*.

AT THE SECRETA. *

HEAR us, O Lord, we beseech Thee, and being appeased by these offerings, grant they may increase our devotion and advance our salvation.

For those ordained.

ENABLE us, by Thy mysteries, we beseech Thee, O Lord, to offer with worthy souls, these gifts to Thee. Through our Lord Jesus Christ Thy Son, who with Thee, in the unity of the Holy Ghost, liveth and reigneth, God, forever and ever. **R.** Amen.

The Other Secrets.

Of the B. V. M.

STRENGTHEN, we beseech Thee, O Lord, in our souls, the mysteries of the true faith, that we who confess Him, that was conceived of a Virgin, to be true God and true Man, may, by the power of His saving resurrection deserve to come to eternal joys. **If this prayer is said last, it is thus concluded :** Through the same Lord, etc.

* The Secret of the Saturday of the Ember days of Advent is here indicated. The proper secrets and other prayers for other days are to be found from pp. 4* to 23*.

Contra persecutores Ecclesiæ:

PROTEGE nos, Dómine, tuis mystériis serviéntes: ut divínis rebus inhæréntes, et córpore tibi famulémur et mente. Per Dñm.

Vel pro Papa.

OBLATIS, quæsumus Dómine, placáre munéribus: et fámulum tuum **N.** quem pastórem Ecclésiæ tuæ præesse voluísti, assídua protectióne gubérna. Per Dñm.

Quibus finitis, cum pervenerit ad conclusionem, dicit: Per omnia sæcula sæculorum, cum Præfatione ut in sequentibus. Præfatio incipitur ambabus manibus positis hinc inde super Altare; quas aliquantulum elevat, cum dicit Sursum corda. Jungit eas ante pectus, et caput inclinat, cum dicit Gratias agamus Domino Deo nostro. Deinde disjungit manus, et disjunctas tenet usque ad finem Præfationis; qua finita, iterum jungit eas, et inclinatus dicit: Sanctus. Et cum dicit Benedictus qui venit, signum crucis sibi producit a fronte ad pectus.

PER ómnia sæcula sæculórum.
R. Amen.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Against the Persecutors of the Church.

PROTECT us, O Lord, while we assist at Thy sacred mysteries, that being employed in acts of religion, we may serve Thee both in body and mind. Through our Lord Jesus Christ, etc.

Or for the Pope.

BE appeased, O Lord, with the offering we have made, and cease not to protect Thy servant, **N.**, whom Thou hast been pleased to appoint Pastor over Thy Church. Through our Lord Jesus Christ, etc.

When this is finished, he says: World without end, together with the Preface which follows. He begins the Preface by placing his hands upon the altar outside of the corporal. He raises them a little when he says, Lift up your hearts. And while saying Let us give thanks unto the Lord our God, he joins his hands before his breast and bows his head. He then disjoins his hands, and keeps them in this posture until the end of the Preface, after which he again joins them and, bowing, says: Holy, etc. When he says, Blessed is he, etc., he signs himself with the cross.

WORLD without end.
R. Amen.

V. The Lord be with you.
R. And with thy spirit.

V. Sursum corda.

R. Habémus ad Dóminum.

V. Grátias agámus Dómino Deo nostro.

R. Dignum et justum est.

Vere dignum et justum est, æquum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominationés, tremunt Potestátes. Cœli, cœlorúmque Virtútes, ac beáta Séraphim, sócia exultatióne concélebrant. Cum quibus et nostras voces, ut admítte júbeas, deprecámur, súpplíci confessióne dicétes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cœli, et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.



V. Lift up your hearts.

R. We have lifted them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is worthy and just.

It is truly meet and just, right and available to salvation, that we should always, and in all places, give thanks to Thee, O holy Lord, Father Almighty, Eternal God. Through Christ our Lord: by whom the Angels praise Thy majesty, the Dominations adore it, the Powers tremble before it; the Heavens, the heavenly Virtues, and blessed Seraphim, with common jubilee, glorify it. Together with whom, we beseech Thee, that we may be admitted to join our humble voices, saying:

Holy, Holy, Holy, Lord God of Hosts, Heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is he who cometh in the name of the Lord. Hosanna in the highest.



CANON MISSÆ.

Pontifex extendens, elevans et jungens manus, elevans ad cœlum oculos, et statim demittens, profunde inclinatus ante Altare, manibus super eo positis, dicit:

TE igitur, clementissime Pater, per Jesum Christum Filium tuum Dóminum nostrum, súplices rogámus, ac pétimus, **Osculatur altare**, uti accépta hábeas, et benedícas, **Jungit manus**, deinde signat ter super oblata, hæc ✠ dona, hæc ✠ múnera, hæc ✠ sancta sacrificia illibáta, **Extensis manibus prosequitur** : in primis, quæ tibi offérimus pro Ecclésia tua sancta cathólica: quam pacificáre, custodíre, adunáre, et régere dignéris toto orbe terrárum : una cum fámulo tuo Papa nostro **N.** et me indíigno servc tuo [**Or-**

CANON OF THE MASS.

The Bishop extending, elevating and joining his hands, raising his eyes towards heaven and lowering them immediately, bowing profoundly before the altar and placing his hands upon it, says:

WE, therefore, humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, our Lord, **He kisses the altar.** that Thou wouldst accept and bless, **He joins his hands and makes the sign of the cross three times over the oblation.** these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, **Extending his hands, he continues:** which, in the first place, we offer Thee for Thy holy Catholic Church, which vouchsafe to pacify, guard, unite, and govern throughout the whole world, together with Thy ser-

dinati omissis illis verbis eorum loco dicant et Antistite nostro N.] et ómnibus orthodóxis, atque cathólicæ et apostólicæ fidei cultóribus.

Dum Pontifex dicit: Et me indigo servo tuo, Ordinati dicunt, Et Antistite nostro N. exprimendo nomen Episcopi, qui est Ordinarius loci ubi consecratur, etiam si consecrans sit ejus suffraganeus aut extraneus.

COMMEMORATIO PRO VIVIS.

MEMENTO, Dómine, famulórum famularúmque tuárum, N. et N. Jungit manus, orat aliquantulum pro quibus orare intendit: deinde manibus extensis, prosequitur: et ómnium circumstántium, quorum tibi fides cógnita est, et nota devótio, pro quibus tibi offérimus: vel qui tibi ófferunt hoc sacrificium laudis, pro se, suisque ómnibus: pro redemptione animárum suárum, pro spe salutis, et incolumitátis suæ: tibique reddunt vota sua ætérno Deo, vivo et vero.

vant, our Pope N., and with Thy unworthy servant ; [Those ordained say instead, our Bishop N.] as also all orthodox believers and professors of the Catholic and Apostolic Faith.

While the Bishop says: And with Thy unworthy servant, those who have been ordained say, and with our Bishop N., expressing the name of the Bishop who is the Ordinary of the place where the consecration takes place, whether the consecrator be his suffragan or not.

THE COMMEMORATION OF THE LIVING.

REMEMBER, O Lord, Thy servants and hand-maids, N. and N., He joins his hands, prays for a few moments, for those whom he intends to pray, then extending his hands he proceeds : and all here present, whose faith and devotion are known to Thee; for whom we offer, or who offer up to Thee this Sacrifice of praise for themselves and all pertaining to them, for the redemption of their souls, for the hope of their salvation and well-being, and who pay vows unto Thee, the eternal God, living and true.

INFRA ACTIONEM.

COMMUNICANTES, et memóri-
am venerántes,* in primis
gloriósæ semper Vírginis Mariæ,
Genitrícis Dei et Dómini nostri Jesu
Christi: sed et beatórum Apostoló-
rum ac Mártyrum tuórum, Petri et
Pauli, Andréæ, Jacóbi, Joánnis,
Thomæ, Jacóbi, Philíppi, Bartholo-
mæi, Matthæi, Simónis et Thaddæi:
Lini, Cleti, Cleméntis, Xysti, Cor-
nélii, Cypriáni, Lauréntii, Chrysógo-
ni, Joánnis et Pauli, Cosmæ et Da-
miáni: et ómnium Sanctórum tu-
órum; quorum méritis, precibúsque
concédas, ut in ómnibus protectiónis
tuæ muniámur auxílio. **Jungit
manus.** Per eúmdem Christum
Dóminum nostrum. Amen.

Tenens manus expansas super oblata, dicit:

HANC ígitur oblatiónem servitú-
tis nostræ, sed et cunctæ famí-
liæ tuæ, quæsumus Dómine, ut pla-
cátus accípias: diésque nostros in

* Vide notam, p. 70.

DURING THE ACTION.

IN communion with, and honoring the memory,* especially of the glorious ever Virgin Mary, Mother of our God and Lord Jesus Christ; as also of Thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and all Thy Saints; by whose merits and prayers grant that we may in all things be defended by the aid of Thy protection. **He joins his hands.** Through the same Christ our Lord. Amen.

Holding his hands extended over the oblation, he
says:

THIS oblation, therefore, of our service, and that of Thy whole family, we beseech Thee, O Lord, graciously to accept; and to

* See note page 70:

tua pace dispónas, atque ab ætérna damnatióne nos éripi, et in electórum tuórum júbeas grege numerári.

Jungit manus. Per Christum Dóminum nostrum. Amen.

QUAM oblatiόνem tu Deus in ómnibus, quæsumus, **Signat ter** super oblata, bene ✠ díctam, adscrí- ✠ ptam, ra ✠ tam, rationábilem, acceptabilémque fácere dignéris: **Signat semel super Hostiam, et semel super Calicem,** ut nobis Cor ✠ pus, et San ✠ guis fiat dilectíssimi Fílii tui Dómini nostri Jesu Christi.

QUI prídie quam paterétur, **Accipit Hostiam,** accépit panem in sanctas, ac venerábiles manus suas, **Elevat oculos ad cœlum,** et elevátis óculis in cœlum ad te Deum Patrem suum omnipoténtem, tibi grátias

dispose our days in Thy peace, and to command us to be delivered from eternal damnation, and to be numbered in the flock of Thine elect. **He joins his hands.** Through Christ our Lord. Amen.

WHICH oblation do Thou, O God, we beseech Thee, vouchsafe to make in all things, **He makes the sign of the cross three times over the oblation, blessed, ✠ approved, ✠ ratified, ✠ reasonable, and acceptable; He makes the sign of the cross once over the host, and once over the chalice,** that it may become for us the Body ✠ and Blood ✠ of Thy dearly beloved Son, our Lord Jesus Christ.

WHO, the day before He suffered, **He takes the host.** took bread into His holy and venerable hands, **He raises his eyes towards heaven,** and with eyes lifted up towards heaven, unto Thee, O God, His Almighty Father,

agens, Signat super Hostiam, bene-
✠ dicit, fregit, dedítque discí-
pulis suis, dicens: Accípite, et manducáte
ex hoc omnes.

Tenens ambabus manibus Hostiam inter indices et
pollices, profert verba consecrationis distincte,
et attente super Hostiam, et simul super omnes,
si plures sint consecrandæ.

HOC EST ENIM CORPUS MEUM.

Prolatis verbis consecrationis statim Hostiam conse-
cratam genuflexus adorat: surgit, ostendit pop-
ulo, reponit super Corporale, iterum adorat:

Deinde accipiens Calicem dicit:

SIMILI modo postquam cœnátum
est, Ambabus manibus accipit
Calicem, accípiens, et hunc præclá-
rum Cálicem in sanctas, ac venerábi-
les manus suas: item tibi grátias
agens, Sinistra tenens Calicem, dex-
tera signat super eum, bene ✠ dicit,
dedítque discí-
pulis suis, dicens: Ac-
cípite et bíbite ex eo omnes.

giving thanks to Thee, He makes the sign of the cross over the Host, did bless, ✠ break, and give unto His disciples, saying: Take and eat ye all of this.

Holding the host with both hands, the Bishop pronounces the words of Consecration, distinctly and attentively over the host, and at the same time over all the hosts if there are many to be consecrated.

FOR THIS IS MY BODY.

After pronouncing the words of Consecration, and making a genuflection, he adores the sacred Host, then he rises, elevates It for the adoration of the people, replaces It upon the corporal and adores It again.

Then taking the chalice, he says:

IN like manner, after supper, He takes the chalice with both hands, taking also this excellent chalice into His holy and venerable hands: and giving thanks to Thee, Holding the chalice with his left hand he makes the sign of the cross over it with his right, He blessed, ✠ and gave to His disciples, saying: Take, and drink ye all of it.

Profert verba consecrationis super calicem, attente,
et continueate, tenens illum parum elevatum.

HIC EST ENIM CALIX SANGUI-
NIS MEI, NOVI ET ÆTERNI TESTA-
MENTI: MYSTERIUM FIDEI: QUI
PRO VOBIS ET PRO MULTIS EF-
FUNDETUR IN REMISSIONEM
PECCATORUM.

Prolatis verbis consecrationis, deponit Calicem super
Corporale, dicens:

Hæc quotiescúmque fecéritis, in
mei memóriam faciétis.

Genuflexus adorat: surgit, ostendit populo, deponit,
cooperit, et iterum adorat. Deinde disjunctis
manibus, dicit:

UNDE et mémores, Dómine, nos
servi tui, sed et plebs tua
sancta, ejúsdem Christi Fílii tui
Dómini nostri tam beátæ passiónis,
nec non et ab ínferis resurrectiόνis,
sed et in cœlos gloriósæ ascensiόνis:

Then he pronounces the words of consecration over the Chalice attentively and without interruption, holding it slightly elevated.

FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH; WHICH SHALL BE SHED FOR YOU, AND FOR MANY, FOR THE REMISSION OF SINS.

After pronouncing the words of consecration, he places the Chalice upon the corporal, saying:

As often as ye do these things, ye shall do them in remembrance of Me.

Making a genuflection he adores, then rising, he elevates the Chalice for the adoration of the people, replaces it, covers it and again adores. Then disjoining his hands, he says:

WHEREFORE, O Lord, we Thy servants, and likewise Thy holy people, calling to mind the blessed Passion of the same Christ Thy Son, our Lord, together with His Resurrection from the grave, and also His glorious Ascen-

offérimus præcláræ majestáti tuæ
de tuis donis, ac datis, Jungit ma-
nus, et signat ter super Hostiam, et
Calicem simul, hóstiam ✠ puram,
hóstiam ✠ sanctam, hóstiam ✠ im-
maculátam, Signat semel super
Hostiam, et semel super Calicem :
Panem ✠ sanctum vitæ ætérnæ, et
Cálicem ✠ salútis perpétuæ.

Extensis manibus prosequitur :

SUPRA quæ propítio ac seréno
vultu respícere dignéris : et ac-
cépta habére, sicuti accépta habére
dignátus es múnera púeri tui justi
Abel, et sacrificium Patriárchæ nos-
tri Abrahæ : et quod tibi óbtulit
summus sacérdos tuus Melchíse-
dech, sanctum sacrificium, imma-
culátam hóstiam.

*Profunde inclinatus junctis manibus, et super Altare
positis, dicit :*

sion into heaven, offer unto Thy excellent Majesty, of Thy gifts and presents, He joins his hands and makes the sign of the cross three times over the Host and Chalice conjointly. a pure✠ Victim, a holy✠ Victim, an immaculate✠ Victim, He makes the sign of the cross once over the Host and once over the Chalice. the holy✠ bread of eternal life, and the chalice✠ of everlasting salvation.

UPON which do Thou vouchsafe to look with favorable and gracious countenance, and accept them, as Thou didst vouchsafe to accept the gifts of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy High-priest Melchisedech offered unto Thee, a holy Sacrifice, an unspotted Victim.

Bowing down profoundly, with his hands joined and placed upon the Altar, he says:

SUPPLICES te rogámus, omnípotens Deus : jube hæc perférri per manus sancti Angeli tui in sublíme altáre tuum, in conspéctu divínæ majestátis tuæ : ut quotquot, **Osculatur Altare**, ex hac altáris participatióne sacrosáncctum Fílii tui, **Jungit manus**, et signat semel super Hostiam, et semel super Calicem, Cor ✠ pus, et Sán ✠ guinem sumpsérimus, **Seipsum signat**, omni benedictiόne cōlésti et grátia repleámur. **Jungit manus**. Per eúmdem Christum Dóminum nostrum. Amen.

COMMEMORATIO PRO DEFUNCTIS.

MEMENTO étiam, Dómine, famulórum, famularúmque tuárum **N.** et **N.** qui nos præcessérunt cum signo fídei, et dórmiunt in somno pacis.

WE humbly beseech Thee, Almighty God, command these to be carried by the hands of Thy holy Angel to Thine Altar on high, in the presence of Thy divine Majesty, that as many of us, **He kisses the altar.** as shall, by partaking at this Altar, **He joins his hands and makes the sign of the cross once over the Host and once over the Chalice.** receive the most sacred Body **✠** and Blood **✠** of Thy Son, **He signs himself with the sign of the cross.** may be filled with all heavenly blessing and grace. **He joins his hands.** Through the same Christ our Lord. Amen.

COMMEMORATION OF THE DEAD.

REMEMBER, O Lord, Thy servants and handmaids, **N.** and **N.**, who have gone before us with the sign of faith, and sleep the sleep of peace.

Jungit manus, orat aliquantulum pro iis defunctis, pro quibus orare intendit, deinde extensis manibus prosequitur:

Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigerií, lucis et pacis, ut indúlgeas, deprecámur. **Jungit manus, et caput inclinat.** Per eúmdem Christum Dóminum nostrum. Amen.

Manu dextera percutit sibi pectus.

NOBIS quoque peccatóribus fámulis tuis, de multitudíne miseratiónum tuárum sperántibus, partem áliquam, et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martýribus: cum Joánne, Stéphano, Mathía, Bárnaba, Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Agatha, Lúcia, Agnéte, Cæcília, Anastásia, et ómnibus Sanctis tuis: intra quorum nos consórtium, non æstimátor mériti, sed véniæ, quæsumus, largítor admítte. **Jungit manus.** Per Christum Dóminum nostrum.

He joins his hands and prays for a few moments for such of the dead as he intends to pray for, and those ordained do likewise; then the Bishop extending his hands, continues:

To these, O Lord, and to all who rest in Christ, grant, we pray Thee, a place of refreshment, of light, and of peace. He joins his hands, and bows his head. Through the same Christ our Lord. Amen.

He strikes his breast with his right hand and those ordained do likewise.

TO us also, Thy sinful servants, who hope in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all Thy Saints: into whose company, not weighing our merits, but pardoning our offences, we beseech Thee to admit us. He joins his hands. Through Christ our Lord.

PER quem hæc ómnia, Dómine,
semper bona creas, **Signat ter**
super Hostiam, et Calicem simul,
dicens: sanctí ✠ ficas, viví ✠ ficas,
bene ✠ dícis, et præstas nobis.

Discooperit Calicem, genuflectit, accipit Sacramen-
tum dextera, tenens sinistra Calicem: signat cum
Hostia ter a labio ad labium Calicis, dicens:

Per ip ✠ sum, et cum ip ✠ so,
et in ip ✠ so, **Bis signat inter**
Calicem, et pectus; est tibi Deo Pa-
tri ✠ omnipoténti, in unitáte Spíri-
tus ✠ sancti, Elevans parum Cali-
cem cum Hostia dicit: omnis honor,
et gloria.

Reponit Hostiam cooperit Calicem, genuflectit, sur-
git et dicit:

Per ómnia sæcula sæculórum.

R. Amen.

Jungit manus.

BY whom, O Lord, Thou dost always create, He makes the sign of the cross three times over the Host and Chalice conjointly. sanctify, ✠ quicken, ✠ bless, ✠ and bestow upon us all these good things.

He uncovers the Chalice, and makes a genuflection; then taking the Host in his right hand, and holding the Chalice in his left, he makes with the Host the sign of the cross three times over the mouth of the Chalice, saying:

Through Him, ✠ and with Him, ✠ and in Him, ✠ He makes the sign of the cross twice between the Chalice and his breast. is unto Thee, God the Father ✠ Almighty, in the unity of the Holy ✠ Ghost, Raising the Chalice a little with the Host, he says: all honor and glory.

He replaces the Host, covers the Chalice and makes a genuflection; and rising, he says:

World without end.

R. Amen.

He joins his hands.

Oremus.

Præcēptis salutāribus mōniti, et
divīna institutiōne formāti, audē-
mus dīcere:

Extendit manus.

Pater noster, qui es in cœlis:
Sanctificetur nomen tuum: Ad-
veniat regnum tuum: Fiat volūn-
tas tua, sicut in cœlo, et in terra.
Panem nostrum quotidiānum da
nobis hodie: et dimitte nobis dēbita
nostra, sicut et nos dimittimus debi-
tōribus nostris. Et ne nos indūcas
in tentatiōnem.

R. Sed libera nos a malo.

*Postquam a ministris responsum fuerit, Sed libera
nos a malo. Presbyteri Ordinati dicunt:*

Amen.

*Deinde accipit Patenam inter indicem, et medium
digitos, et dicit:*

LIBERA nos, quæsumus Dó-
mine, ab ómnibus malis, præ-
tēritis, præsēntibus, et futūris: et in-
tercedēte beāta, et glōriosa semper

Let us pray.

Admonished by Thy saving precepts, and following Thy divine institution, we make bold to say :

He extends his hands.

Our Father, who art in heaven, hallowed be Thy name: Thy kingdom come: Thy will be done on earth as it is in heaven.

Give us this day our daily bread: and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation.

R. But deliver us from evil.

After the ministers have answered But deliver us from evil, the Priests ordained say :

Amen.

He takes the paten between the index and middle fingers, and says:

DELIVER us, we beseech Thee,
O Lord, from all evils, past,
present, and to come: and by the
intercession of blessed and glorious

Vírgine Dei Genitríce María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, **Signat se cum Patena a fronte ad pectus, et eam osculatur:** da propítius pacem in diébus nostris: ut ope misericórdiæ tuæ adjúti, et a peccáto simus semper líberi, et ab omni perturbatióne secúri.

Submittit Patenam Hostiæ, discooperit Calicem, genuflectit, surgit, accipit Hostiam, frangit eam super Calicem, per medium, dicens:

**Per eúmdem Dóminum nostrum
Jesum Christum Fílium tuum.**

Partem, quæ in dextera est, ponit super Patenam. Deinde ex parte, quæ in sinistra remansit, frangit particulam, dicens:

Qui tecum vivit et regnat in unitáte Spíritus sancti Deus.

Mary ever Virgin, Mother of God, together with Thy blessed Apostles Peter and Paul, and Andrew, and all the Saints, He makes the sign of the cross on himself, from his forehead to his breast, with the paten, and kisses it. graciously give peace in our days: that, aided by the help of Thy mercy, we may be always free from sin, and secure from all disturbance.

He places the paten under the Host, uncovers the Chalice, makes a genuflection, rises, takes the Host and breaks It in the middle, over the Chalice, saying:

Through the same our Lord,
Jesus Christ, Thy Son.

He then places the part of the Host which he has in his right hand on the paten. Then he breaks off a particle of that which remains in his left hand, saying:

Who liveth and reigneth with
Thee in the unity of the Holy
Ghost, God.

Aliam mediam partem cum ipsa sinistra ponit super Patenam, et dextera tenens particulam super Calice, sinistra Calicem, dicit:

Per ómnia sæcula sæculórum.
R. Amen.

Cum ipsa particula signat ter super Calicem, dicens:

Pax ✠ Dómini sit ✠ semper vobis ✠ cum.

R. Et cum spíritu tuo.

Particulam ipsam immittit in Calicem, dicens:

HÆC commíxtio, et consecratio Córporis et Sánguinis Dómini nostri Jesu Christi, fiat accipiéntibus nobis in vitam ætérrnam. Amen.

Cooperit Calicem, genuflectit, surgit, et inclinatus Sacramento, junctis manibus, et ter pectus percutiens, dicit:

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

The other part he places on the paten with his left hand; keeping in his right, over the Chalice, the particle which he has broken off, and holding the Chalice with his left, says:

World without end.

R. Amen.

He then with this same particle makes the sign of the cross three times over the Chalice, saying:

May the peace ✠ of the Lord be
✠ always with ✠ you.

R. And with thy spirit.

He puts the particle in the Chalice, saying:

MAY this mingling and consecration of the Body and Blood of our Lord Jesus Christ be unto us that receive it effectual unto life everlasting. Amen.

He covers the Chalice, makes a genuflection, rises and then bowing down, joining his hands and striking his breast three times, he says:

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away

Agnus Dei, qui tollis peccáta mundi: dona nobis pacem.

Deinde junctis manibus super Altare, inclinatus dicit sequentes Orationes:

DOMINE Jesu Christe, qui dixisti Apóstolis tuis: Pacem relínquo vobis, pacem meam do vobis: ne respicias peccáta mea, sed fidem Ecclésiæ tuæ: eámque secundum voluntátem tuam pacificáre et coadunáre dignéris: qui vivis et regnas Deus, per ómnia sæcula sæculórum. Amen.

Cum Pontifex dixerit hanc orationem, osculatur altare, et dat primo ex singulis ordinatis cujuslibet ordinis sacri ad eum successive accedenti, et altare prius ad dexteram Pontificis deosculanti, pacem dicens: *

Pax tecum.

Cui ille respondet:

Et cum spíritu tuo.

* Sabbato Sancto Pax non datur.

the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, grant us Thy peace.

Then with his hands joined upon the altar, bowing down, he says the following prayers:

O LORD Jesus Christ, who saidst to Thine Apostles, Peace I leave you, My peace I give you: look not upon my sins, but upon the faith of Thy Church; and vouchsafe to it that peace and unity which is agreeable to Thy will: who livest and reignest God world without end. Amen.

The Bishop having said this prayer, kisses the altar; then the senior of those ordained to each Holy Order comes up; and having kissed the altar receives the Pax from the Bishop who says while giving it:*

Peace be with thee.

To which each one answers:

And with thy spirit.

* The Pax is not given on Holy Saturday.

mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam : qui vivis et regnas cum Deo Patre in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum. Amen.

Genuflectit, surgit et dicit:

PANEM cœléstem accípiam, et nomen Dómini invocábo.

Deinde parum inclinatus, accipit ambas partes Hostiæ inter pollicem, et indicem sinistræ manus, et Patenam inter eundem indicem, et medium, et dextera percutiens pectus, dicit ter devote, et humiliter:

DOMINE, non sum dignus, ut intres sub tectum meum : sed tantum dic verbo, et sanábitur ánima mea.

Postea dextera se signans cum Hostia super Patenam, dicit:

CORPUS Dómini nostri Jesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

Thy mercy be it profitable to the safety and health both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God world without end. Amen.

He genuflects, rises, and says:

I will take the Bread of heaven, and will call upon the name of the Lord.

Then slightly inclined, he takes both parts of the Host between the thumb and index finger of the left hand, and the paten between the index and middle finger of the same hand, striking his breast with his right hand; and those ordained to Priesthood strike their breasts three times also, saying with the Bishop:

LORD, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed.

Afterwards, making the sign of the cross on himself with the Host, holding it in his right hand over the paten, he says:

THE body of Our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

Sumit reverenter ambas partes Hostiæ, jungit manus, et quiescit aliquantulum in meditatione Ss. Sacramenti. Deinde discooperit Calicem, genuflectit, colligit fragmenta, si quæ sint, extergit Patenam super Calicem, interim dicens:

QUID retribuam Dómino pro ómnibus quæ retribuit mihi? Cálicem salutáris accípiam, et nomen Dómini invocábo. Laudans invocábo Dóminum, et ab inimícis meis salvus ero.

Accipit Calicem manu dextera, et eo se signans, dicit:

SANGUIS Dómini nostri Jesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

Postquam vero Pontifex se communicaverit, et totum Sanguinem sumpserit, priusquam digitos abluat, Ordinati ad Presbyteratum consurgunt et accedunt ante altare et Pontifex eos communicat proferens formulam. *

CORPUS Dómini nostri Jesu Christi custódiat te in vitam ætérnam.

* Et communionem sacram accipiunt, antequam dicatur Confiteor. Dum Episcopus singulos Presbyteros communicat, dicit "Corpus Domini," sicut ad aliorum communionem. S. R. C. 14 Martii, 1861.

He then reverently receives both parts of the Host, joins his hands and remains a short time in meditation on the most holy Sacrament. Then he uncovers the Chalice, genuflects, collects whatever fragments may remain, and wipes the paten over the Chalice, saying in the meantime:

WHAT shall I render unto the Lord for all the things that He hath rendered unto me? I will take the Chalice of salvation, and call upon the name of the Lord. I will call upon the Lord and give praise : and I shall be saved from mine enemies.

He takes the Chalice in his right hand, and signing himself with it, says :

THE Blood of Our Lord Jesus Christ preserve my soul unto life everlasting. Amen.

After the Bishop has communicated and consumed the Precious Blood, and before the ablution, those ordained to the Priesthood rise and come forward to the altar, and the Bishop gives them Communion, making use of the following form :*

MAY the Body of Our Lord Jesus Christ preserve Thee unto life everlasting.

* And they receive Holy Communion before the Confiteor is said. When the Bishop gives Communion to the Priests, he says : "**The Body, etc.,**" as at the Communion of the others. S. C. R. Mar. 14. 1861.

Unusquisque respondet, **Amen** : osculatur manum, i. e. annulum, Pontificis et recipit Sacram Particulam.

Postea reliqui Ordinati accedunt ad altare et genuflectunt; et singuli ex Diaconis et Subdiaconis tantum dicunt submissa voce :

CONFITEOR Deo omnipoténti, beátæ Mariæ semper Vírgini, beáto Michaéli Archángelo, beáto Joánni Baptístæ, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis, et tibi, pater : quia peccávi nimis cogitatióne, verbo, et ópere, mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Maríam semper Vírginem, beátum Michaélem Archángelum, beátum Joánnem Baptístam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et te, pater, oráre pro me ad Dóminum Deum nostrum.

Et Pontifex stans capite detecto, versus ad eos dicit intelligibili voce :

MISEREATUR vestri omnípotens Deus, et dimíssis peccátis vestris, perdúcat vos ad vitam ætérnam. **R.** Amen.

Signans eos signo crucis prosequitur.

Each one answers, **Amen**, and before receiving, they kiss the hand, i. e., the ring of the Bishop as he presents the Sacred Particle.

Afterwards the others who have been ordained approach the altar and kneel, and only the Deacons and Subdeacons say in a low voice:

I CONFESS to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the Saints, and to you, Father, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, and you, Father, to pray to the Lord our God for me.

And the Bishop, standing with head uncovered, turns towards them, and says in an audible voice:

MAY Almighty God have mercy upon you, and forgive you your sins, and bring you unto life everlasting.
R. Amen.

Signing them with the sign of the cross, he continues:

INDULGENTIAM, absolutiōnem, ✠ et remissiōnem peccatōrum vestrōrum, trībuat vobis omnípotens, et miséricors Dóminus. **R. Amen.**

Tum accedunt ordinati ad supremum gradum altaris, bini et bini, Pontifex vero ponit plures Hostias consecratas super Patenam, quam ori cujuslibet communicandi supponit, et singulos communicat, cuilibet dicens:

CORPUS Dómini nostri Jesu Christi custódiat te in vitam ætérnam.

Quilibet respondet: **Amen.**

Et priusquam communionem sumat, manum Pontificis Hostiam tenentem osculatur.

Unus ministrorum Pontificis stat juxta cornu Epistolæ altaris Calicem habens, non illum cum quo Pontifex celebravit, sed alium cum vino, et mappulam mundam in manibus, ad quem singuli communicati accedunt, et se purificant, os extergunt, et ad partem se locant.

Omnibus communicatis, Pontifex extergit Patenam super Calicem suum, et Presbyteri dicunt cum Pontifice:

QUOD ore sumpsimus, Dómine, pura mente capiámus: et de munere temporáli fiat nobis remédium sempitérnum.

MAY the Almighty and merciful Lord grant you pardon, absolution, ✠ and remission of your sins. **R. Amen.**

Then the others who have been ordained go up, two by two, to the highest step of the altar. The Bishop places several consecrated Hosts upon the paten, and gives them Communion, saying to each:

MAY the Body of Our Lord Jesus Christ preserve thee unto life everlasting.

Each one answers **Amen**, and before receiving they kiss the hand, i. e., the ring of the Bishop as he presents the Sacred Particle.

One of the Bishop's assistants stands near the corner of the altar, on the Epistle side, holding a chalice, not the one used in the Mass, but another containing wine. After communicating, each one takes some of the wine, wipes his mouth with a purificator held by the attendant, and returns to his place.

After all have received Communion, the Bishop purifies the Paten over his own Chalice, and the newly ordained priests say with him;

WHAT we have taken with our mouth, O Lord, may we receive with a pure heart; and of a temporal gift may it become to us an everlasting healing.

Interim porrigit Calicem ministro, qui infundit in eo parum vini, quo se purificat, deinde prosequitur:

CORPUS tuum, Dómine, quod sumpsi, et Sanguis, quem potávi, adhæreat viscéribus meis: et præsta; ut in me non remâneat scélerum mácula, quem pura et sancta refecerunt sacraménta: Qui vivis et regnas in sæcula sæculórum. Amen.

Abluit digitos, extergit, et sumit ablutionem: accipit mitram, et lavat manus.

Pontifex, lotis manibus, mitra deposita, stans in cornu Epistolæ altaris, versus ad illud, legit Responsorium.*

Jam non dicam vos servos, sed amícos meos: quia ómnia cognovístis, quæ operátus sum in médio vestri, allelúia.

Accípite Spíritum sanctum in vobis Paráclitum: Ille est, quem Pater mittet vobis, allelúia.

V. Vos amíci mei estis si fecéritis, quæ ego præcípio vobis. Accípite Spíritum sanctum in vobis Paráclitum.

V. Glória Patri, et Fílio, et Spirítui sancto.

* A Septuagesima usque ad Pascha dicitur sine Alleluia.

In the meantime he presents the Chalice to the minister, who pours in some wine for the purification and continues:

MAY Thy Body, O Lord, which I have received, and Thy Blood which I have drunk, cleave unto my inmost parts; and grant that no stain of sin may remain in me, who have been refreshed with pure and holy mysteries. Who livest and reignest forever. Amen.

He purifies his fingers and takes the ablution. He then puts on his mitre, and washes his fingers.

After this the Bishop takes off his mitre, and standing with his face towards the altar, at the Epistle corner, reads the Responsory.*

I will not now call you servants, but my friends, because you have known all the things which I have wrought in the midst of you. Alleluia.

Receive in you the Holy Ghost, the Paraclete. He it is Whom the Father will send you. Alleluia.

V You are my friends, if you do the things that I command you. Receive in you the Holy Ghost, the Paraclete.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

* From Septuagesima to Easter the Alleluia is omitted.

Ille est, quem Pater mittet vobis, allelúia.

Lecto responsorio, Pontifex, accepta mitra, vertit se ad Presbyteros ordinatos, qui ante altare coram ipso stantes profitentur fidem, quam prædicaturi sunt, dicentes:

CREDO in Deum, Patrem omnipotentem, Creatórem cœli et terræ. Et in Jesum Christum, Fílium ejus únicum Dóminum nostrum: qui concéptus est de Spíritu sancto, natus ex María Vírgine: passus sub Póntio Piláto, crucifíxus, mortuus, et sepúltus: descéndit ad ínferos: tértia die resurréxit a mórtuis: ascéndit ad cœlos, sedet ad dexteram Dei Patris omnipotentis: inde ventúrus est judicáre vivos et mórtuos. Credo in Spíritum sanctum, sanctam Ecclésiám Cathólicam, Sanctórum communióem; remissióem peccatórum, carnis resurrectionem, vitam ætérmam. Amen.

Quo finito, Pontifex cum mitra sedens super faldistorium, ante medium altaris, imponit ambas manus super capita singulorum coram eo genuflectentium, dicens cuilibet:

He it is Whom the Father will send you. Alleluia.

Having finished the Responsory, the Bishop, wearing his mitre, turns towards the newly ordained Priests; and standing before him they make the profession of the faith they are about to preach:

I BELIEVE in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

After this the Bishop, still wearing his mitre, sits on the faldstool before the middle of the altar, and as the new priests kneel before him he places both hands on the head of each, saying at the same time:

ACCIPE Spíritum sanctum, quorum remíseris peccáta, remittúntur eis; et quorum retinúeris, reténta sunt.

Deinde explicans casulam, quam unusquisque habet super humeros complicatam, induit illa quemlibet, singulis dicens:

STOLA innocéntiæ induat te Dóminus.

Et mox unusquisque iterum ad Pontificem accedit; et genuflexus ponit manus suas junctas inter manus Pontificis dicentis cuilibet, si suus est Ordinarius:

PROMITTIS mihi, et successóribus meis reveréntiam et obediéntiam?

Et ille respondet:

Promítto.

Si vero Pontifex non est suus Ordinarius, cum manus eorum inter suas tenet, ut præfertur, dicit singulis Presbyteris sæcularibus:

Promíttis Pontífici Ordinário tuo, etc.

Singulis vero Regularibus:

Promíttis Præláto Ordinário tuo, etc.

PROMITTIS Pontífici (vel Præláto) Ordinário tuo pro témpore existénti reveréntiam, et obediéntiam?

RECEIVE the Holy Ghost; whose sins thou shalt forgive they are forgiven them; and whose sins thou shalt retain they are retained.

Then, unfolding the chasuble, which has thus far remained folded on their shoulders, he invests each one with it, saying at the same time:

MAY the Lord clothe thee with the stole of innocence.

Then each one goes up again to the Bishop, and kneeling, places his joined hands between those of the Bishop, who says to each, if he be his Ordinary:

DOST thou promise to me and my successors reverence and obedience?

And he answers:

I promise.

But if the Bishop be not his Ordinary, he says to each secular priest, whilst he holds their hands between his own, as aforesaid, "Dost thou promise to the Bishop thy Ordinary," &c. And to each regular "Dost thou promise to the Prelate thy Ordinary," &c.

DOST thou promise to the Bishop (or the Prelate), thy Ordinary for the time being, reverence and obedience?

Et ille respondet:

Promitto.

Tunc Pontifex tenens manus illius inter suas, osculatur unumquemque, dicentis: *

Pax Dómini sit semper tecum.

Et ille respondet:

Amen.

His expletis, et eis ad ordinem suum reversis, Pontifex sedens cum mitra, et baculo, et admonet eos, dicens:

QUIA res, quam tractatúri estis, satis periculósa est, filii dilectíssimi, móneo vos, ut diligénter totíus Missæ ordinem, atque Hóstiæ consecratiónem, ac fractiónem, et communiónem, ab aliis jam doctis Sacerdótibus discátis, priúsquam ad celebrándum Missam accedátis.

Pontifex surgit cum mitra, et baculo, et Presbyteris coram eo adhuc genuflexis benedicit, dicens voce competenti: †

* Episcopus cum osculatur in dextera vultus parte. S. R. C. 12 Nov. 1831.

† Notandum, quod ad benedictionem istam genuflexi esse debent soli Presbyteri, quibus impertitur.

And he answers:

I promise.

Then the Bishop, holding each one's hands between his own, kisses* him, saying:

The peace of the Lord be always with you.

And he answers:

Amen.

At the end of the ceremony, when all have returned to their places, the Bishop, sitting with his mitre on and holding his crosier, admonishes them, saying:

INASMUCH as the action which you are about to perform is one of no small peril, I advise you, my dear sons, before celebrating Mass, to learn carefully from well-instructed priests the order of the whole Mass, and everything relating to the Consecration, Breaking, and Communion of the Sacred Host.

The Bishop rises with his mitre on, and holding his crosier while the Priests remain kneeling before him, bestows upon them this benediction:†

* The Bishop kisses him on the right cheek. S. C. R. Nov. 12, 1831.

† It is to be observed that at this blessing only the new Priests to whom it is given should be kneeling.

BENEDICTIO Dei omnipoténtis Pa-
 tris, et Fílii, et Spíritus sancti
 descéndat super vos; ut sitis benedícti in
 órđine Sacerdotáli; et offerátis placábiles
 Hóstias pro peccátis, atque offensió nibus
 pópuli omnipoténti Deo, cui est honor, et
 glória per ómnia sǎcula sǎculórum.

R. Amen.

Post hǎc Pontifex, deposita mitra, et amoto faldis-
 torio, convertitur ad altare, prosequitur Missam
 una cum Ordinatis ad Presbyteratum et dicitur
 Postcommunio **Quos tuis**, pro ordinatis sub
 uno **Qui vivis**, cum Postcommunione Missæ dici.

COMMUNIO. PS. 18. †

EXULTAVIT ut gigas ad curréndam
 viam: a summo cœlo egréssio ejus, et
 occúrsus ejus usque ad summum ejus.

Dóminus vobíscum.

R. Et cum spíritu tuo.

POSTCOMMUNIO.*

QUÆSUMUS, Dómine Deus noster:
 ut sacrosáncta mystéria, quæ pro re-

† Pro Sabbato Quatuor Temporum Adventus.

* Vide notam, p. 70.

MAY the blessing of Almighty God,
 ✠ Father, and ✠ Son, and ✠ Holy
 Ghost, descend upon you; that
 you may be blessed in the order of priest-
 hood, and that you may offer, for the sins
 and offences of the people, sacrifices of
 propitiation to Almighty God, to Whom
 is honor and glory forever and ever.

R. Amen.

Then the faldstool is removed, the Bishop takes off
 his mitre, and turning towards the Altar, con-
 tinues the Mass, together with those ordained to
 the Priesthood.

THE COMMUNION. PS. 18. †

HE hath rejoiced as a giant to run the
 way; his going out is from the end
 of heaven, and his circuit even to
 the end thereof.

The Lord be with you.

R. And with thy spirit.

THE POST-COMMUNION.*

WE beseech Thee, O Lord our God,
 that Thou wouldst make these
 sacred mysteries, which Thou
 hast given us, strengthen in us the effects

† For the Saturday of the Ember days of Advent.
 † See note p. 70.

paratiónis nostræ munímine contulísti ; et
præsens nobis remédium esse fácias, et
futúrum.

Pro Ordinatis.

QUOS tuis, Dómine, réficis Sacramén-
tis, contínuis attólle benígnus auxíliis ;
ut tuæ redemptiόνis efféctum et mystériis
capiámus, et móribus: Qui vivis et regnas
cum Deo Patre in unitáte Spíritus sancti
Deus, Per ómnia sácula sæculórum.

R. Amen.

*Aliæ Postcommuniones.
De Sancta Maria.*

GRATIAM tuam, quæsumus Dómine,
méntibus nostris infúnde: ut qui,
Angelo nuntiánte, Christi Fílii tui incar-
natiónem cognóvimus; per passiónem
ejus et crucem, ad resurrectiόνis glóriam
perducámur. Per eúndem Dóminum
nostrum. *Si dicatur ultimo loco.*

Contra persecutores Ecclesiæ.

QUÆSUMUS, Dómine Deus noster:
ut, quos divína tríbuis participa-

of our reparation, and be a remedy to us, both now and hereafter.

For those ordained.

RAISE up graciously, O Lord, by Thy continual help, those whom Thou dost strengthen with Thy sacraments; that both by the mysteries we celebrate, and the uprightness of our lives, we may receive the benefits of Thy redemption; who with God the Father and the Holy Ghost, liveth and reigneth one God, forever and ever. **R.** Amen.

*Other Post-Communions.
Of the B. V. M.*

POUR forth, we beseech Thee, O Lord, Thy grace into our hearts; that as we have known the Incarnation of Christ Thy Son by the message of an angel, so, by His Passion and Cross, we may be brought to the glory of His resurrection.*

Against the persecutors of the Church.

WE beseech Thee, O Lord, our God! not to leave exposed to the dangers of human life, those whom

* See note page 70.

tióne gaudére, humanis non sinas subiacére periculis. Per Dóminum nostrum.

Vel pro Papa.

HÆC nos, quæsumus Dómine, divíni sacraménti percéptio protégat : et fámulum tuum **N.** quem pastórem Ecclésiæ tuæ præesse voluisti ; una cum commisso sibi grege, salvet semper et múniat. Per Dóminum nostrum Jesum Christum Filium tuum : Qui tecum vivit et regnat in unitáte Spíritus sancti Deus. Per ómnia sæcula sæculórum :

Dóminus vobíscum.

R. Et cum spíritu tuo.

Benedicámus Domino. *

R. Deo grátias.

Inclinat se ante medium Altaris, et manibus junctis super illud, dicit :

PLACEAT tibi, sancta Trínitas, obséquium servitútis meæ : et præsta ; ut sacrificium, quod óculis tuæ majestátis indígnus óbtuli, tibi

* *Vel* " Ite missa est. " *Vide notam*, pag. 70.

Thou hast permitted to partake of these divine mysteries.

Or for the Pope.

MAY the participation of this divine Sacrament protect us, we beseech Thee, O Lord; and always save and strengthen Thy servant **N.** whom Thou hast appointed Pastor over Thy Church, together with the flock entrusted to his charge. Through Jesus Christ Thy Son our Lord, Who with Thee and the Holy Ghost, liveth and reigneth God, forever and ever.

The Lord be with you.

R. And with Thy Spirit.

Let us bless the Lord.*

R. Thanks be to God.

He bows before the middle of the altar, with his hands joined upon it, saying:

MAY the performance of my homage be pleasing to Thee, O holy Trinity; and grant that the Sacrifice which I, though unworthy,

* Or, "Go, the Mass is ended." See note p. 70.

sit acceptábile, mihíque, et ómnibus,
pro quibus illud óbtuli, sit, te mise-
ránte, propitiábile. Per Christum
Dóminum nostrum. Amen.

Quo dicto Pontifex, accepta mitra, et baculo Pasto-
rali, dat benedictionem solitam, dicens:

Sit nomen Dómini benedíctum.

R. Ex hoc nunc et usque in sǽcu-
lum.

Deinde faciens signum crucis a fronte ad pectus, dicit:

Adjutórium nostrum in nómine
Dómini.

R. Qui fecit cœlum et terram.

Tum elevans, ac jungens manus, et caput inclinans,
dicit:

Benedícat vos omnípotens Deus.

Et cum dixerit Deus, vertit se ad populum et tertio
super eum signans benedicit, dicens:

Pa ✠ ter, et Fí ✠ lius, et Spíritus
✠ sanctus. R. Amen.

have offered up in the sight of Thy Majesty, may be acceptable unto Thee, and may, through Thy mercy, be a propitiation for myself, and all those for whom I have offered it. Through Christ our Lord. Amen.

After this, the Bishop, receiving his mitre and crosier, gives the usual blessing.

May the name of the Lord be blessed.

R. From now henceforth and forever.

Then making the sign of the Cross from his forehead to his breast, he says:

Our help is in the name of the Lord.

R. Who made heaven and earth.

Then raising and joining his hands, and bowing his head, he says:

May the Almighty God bless you.

And when he says **you** he turns towards the people, and making the sign of the Cross over them three times, blesses them, saying:

Father ✠ and Son ✠ and Holy ✠
Ghost.

R. Amen.

Tum sedet, et alloquitur omnes Ordinatos, ante altare genuflexos, sub his verbis:

FILII dilectissimi, diligenter considerate Ordinem per vos susceptum, ac onus húmeris vestris impositum; studete sancte et religiose vivere, atque omnipotenti Deo placere, ut grátiam suam possitis acquirere: quam ipse vobis per suam misericórdiam concédere dignétur.

Sínguli ad primam Tonsúrám, vel ad quátuor minóres Ordines promoti, dicite semel septem Psalmos pœnitentiáles, cum Litaníis, Versículis, et Oratió nibus. Ad Subdiaconátum, vel Diaconátum, Noctúrnum talis diéi.* Ad Presbyterátum vero ordináti post primam vestram Missam, tres álias Missas, videlicet, unam de Spíritu sancto, áliam de beáta María semper Vírgine, tértiam pro fidélibus defúnttis dicite, et omnipoténtem Deum étiam pro me oráte.

* i. e. hujus diéi. Quod intelligendum est de nocturno feriali: si ordinatio fiat in Dominica de primo nocturno Dominicæ; vel de nocturno feriali, qui respondet illi diéi in qua fit ordinatio. S. R. C. 11 Aug. 1860. Episcopus nocturnum alterius diéi designare potest.

Then taking his seat, he addresses, in the following words, all those who have been ordained who are kneeling before him:

DEARLY beloved sons, consider diligently the order you have received and the burden that has been placed upon your shoulders; strive to live holily and religiously, and to please Almighty God, that you may be able to obtain His grace, which in His mercy may He Himself vouchsafe to grant you.

Each one of you promoted to first Tonsure, or to the four Minor Orders, will say once the seven Penitential Psalms, with the Litany of the Saints, together with the versicles, and prayers.

Those of you who have been ordained to Subdeaconship or Deaconship say a Nocturn from the office of to-day.*

Those of you who have been ordained to Priesthood, will say after your first Mass three other Masses: one of the Holy Ghost, another of the Blessed Mary ever Virgin, and a third for the faithful departed; and pray to Almighty God for me also.

* That is to say, the ferial Nocturn; if the ordination takes place on a Sunday, the first Nocturn of the Sunday, is to be said. S. C. R. Aug 11, 1860. The Bishop may assign a Nocturn of another day.

Quod illi devote suscipiunt, et respondent se facturos.
Tum Pontifex convertit se ad altare, et dicit cum
ordinatis ad Presbyteratum:

Dóminus vobíscum.

R. Et cum spírítu tuo.

✠ Inítium sancti Evangélíi se-
cúndum Joánnem.

Pontifex et Ordinati signant se in fronte, ore et
pectore.

IN princípípio erat Verbum, et Ver-
bum erat apud Deum, et Deus
erat Verbum. Hoc erat in princí-
pio apud Deum. Omnia per ipsum
facta sunt: et sine ipso factum est
nihil, quod factum est: in ipso vita
erat, et vita erat lux hóminum: et
lux in ténebris lucet, et ténebræ eam
non comprehendérunt. Fuit homo
missus a Deo, cui nomen erat Joán-
nes. Hic venit in testimónium, ut
testimónium perhibéret de lúmine,
ut omnes créderent per illum. Non
erat ille lux, sed ut testimónium

All who have been ordained signify their intention of complying.

Then the Bishop turns towards the altar, and says with those ordained to the Priesthood:

The Lord be with you.

R. And with Thy Spirit.

The beginning of the holy Gospel according to St. John.

The Bishop and those ordained make the sign of the Cross on the forehead, mouth and breast.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made: in Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to testify concerning the light, that all might believe through him. He was not the light, but he was to give testi-

perhiberet de lumine. Erat lux vera, quæ illúminat omnem hóminem veniéntem in hunc mún-
dum. In mundo erat, et mundus per ip-
sum factus est, et mundus eum non
cognóvit. In própria venit, et sui
eum non recepérunt. Quotquot
autem recepérunt eum, dedit eis
potestátem fílios Dei fieri, his, qui
credunt in nómine ejus: qui non
ex sanguínibus, neque ex voluntáte
carnis, neque ex voluntáte viri, sed
ex Deo nati sunt. [Hic genuflecti-
tur.] Et Verbum caro factum est,
et habitávit in nobis: et vídimus gló-
riam ejus, glóriam quasi Unigéniti a
Patre, plenum grátia, et veritátis.

R. Deo grátias.

Pontifex exuitur sacris vestibus et ordinati ad Pres-
byteratum et cum eis alii ordinati in loco con-
venienti sacras vestes deponunt. *

* In fine Missæ Ordinationis, quamquam lectæ, preces
a SS. Dño. N. Leone Papa XIII. præscriptæ, sunt omit-
tendæ.

Ephemerides Liturgicæ, Romæ.
mense Martii, 1892.

mony of the light. That was the true Light, which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him He gave them power to be made the sons of God, to them that believe in His name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. [Here all kneel.] And the Word was made Flesh and dwelt among us ; and we saw His glory, the glory as of the Only-begotten of the Father, full of grace and truth.

R. Thanks be to God.

The Bishop is disrobed, and those ordained lay aside, in a convenient place, their sacred vestments.*

* The prayers ordered to be said after low Mass by his holiness, Pope Leo XIII. are to be omitted after the Mass of Ordination, even if it be a low Mass.

Ephemerides Liturgicæ, Rome,
March, 1892.

5. In Sabbatis quatuor Temporum Quadragesimæ et ante Dominicam de Passione secundo loco Secreta **Exaúdi nos**; tertio loco **Deus cui soli**. Præterea finita Postcommunione, additur Oratio dicta, **super Pópulum**, ut suo loco adnotatur.

6. In Sabbato quatuor Temporum Septembris secundo loco dicitur Secreta **Exaúdi nos**; tertio loco alia ad libitum Episcopi ordinantis, communiter tamen illa **Pro omni gradu Ecclésiæ**, quæ etiam sola ponitur in libro citato supra No. 3, et ideo sola assignatur infra, in proprio Missarum.

7. In Missa ordinationis nulla fit commemoratio Festi novem Lectionum eodem Sabbato occurrentis. Fit tamen commemoratio Vigiliæ, si aliquod Festum, habens Vigiliam, celebretur Dominica vel Feria secunda sequente.

8. De Festo simplici fit solum commemoratio, quando eodem Sabbato non occurrit Festum novem Lectionum: si enim tale Festum occurrat, supponitur, quoad istam commemorationem, esse satisfactum in Missa de Festo.

Hinc omissæ sunt, infra, Orationes pro commemoratione de **SS. Mauritio et Sociis**, vel de **S. Thecla**; quia in Sabbato quatuor Temporum Septembris semper occurrit aliquod Festum novem Lectionum, saltem translatum.

9. Si commemoratio de Festo simplici facienda sit in Sabbato quatuor Temporum Pentecostes, omittitur Oratio de qua supra No. 3.

10. Si in aliis Sabbatis occurrat fieri commemorationem de Vigilia vel Festo simplici, ea ponitur secundo loco; et tertio loco dicitur Oratio, quæ alias secundo loco dicenda erat: omissa postrema, supra numeris 4, 5 vel 6, assignata.

11. Præfationes autem dicuntur, ut in ordine Mis

sæ adnotatum est: etiamsi eodem Sabbato occurrat Festum habens præfationem propriam. *Decret.* 16 Jun., 1708.

12. Post Præfationem incipitur **Canon Missæ**, in quo servantur omnia ut in ordine Missæ: Ubi vero infra actionem **Communicantes** et **Hanc igitur** variari contingit, suo loco in propriis Missis adnotatur.

13. Nota relate ad pag. 57 recentissime habita, in postrema pagina hujus Appendicis, ob spatii angustiam, fuit inserta.

PROPRIUM MISSARUM
ORDINATIONIS.

PROPRIUM ORDINATIONIS
ADVENTUS. VID. p. 70.

SABBATO QUATUOR TEMPORUM
QUADRAGESIMÆ.

Secrēta.

PRÆSENTIBUS sacrificiis, quæsumus Dómine, jejúnia nostra sanctífica: ut, quod observántia nostra profitétur extrínsecus, intérius operétur.

Pro Ordinatis.

TUIS, quæsumus Dómine, operáre mystériis, ut hæc tibi múnera dignis méntibus offerámus. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit, et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.
R. Amen.

Aliæ Secretæ.

Ad poscenda suffragia Sanctorum.

EXAUDI nos, Deus salutáris noster :
ut per hujus sacraménti virtútem, a
cunctis nos mentis et córporis hóstibus
tueáris; grátiam tríbuens in præsénti, et
glóriam in futúro.

Pro vivis et defunctis.

DEUS, cui soli cógnitus est númerus
electórum in supérna felicitáte lo-
cándus: tríbue, quæsumus; ut, interce-
déntibus ómnibus sanctis tuis, universó-
rum, quos in oratióne commendátos sus-
cépimus, et ómnium fidélium nómina,
beátæ prædestinatiónis liber adscrípta
retíneat. Per Dóminum nostrum.

Per ómnia sæcula sæculórum.

R. Amen.

Dóminus vobíscum.

R. Et cum Spíritu tuo.

Sursum corda.

R. Habémus ad Dóminum.

Grátias agámus Dómino Deo nostro.

R. Dignum et justum est.

Præfatio.

VERE dignum et justum est, æquum et salutâre, nos tibi semper, et ubique grâtiâs âgere : Dómine sancte, Pater omnípotens, ætérne Deus. Qui corporáli jejúnio vítiâ cómprimis, mentem élevas, virtútem largírís et præmia : per Christum Dóminum nostrum. Per quem majestâtem tuam laudant Angeli, adórant Dominationes, tremunt Potestâtes. Cœli cœlorúmque Virtútes, ac beâta Sérâphim, sócia exultatióne concélebrant. Cum quibus et nostras voces, ut admítti júbeas, deprecâmur, súpplíci confessióne dicéntes :

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cœli, et terra glória tua. Hosâнна in excélsis. Benedíctus qui venit in nómine Dómini. Hosâнна in excélsis.

Deinde incipitur Canon ut supra p. 73.

Communio. Ps. 7.

DOMINE Deus meus, in te sperávi, libera me ab ómnibus persecuéntibus me, et éripe me.

Postcommunio.

Oremus.

SANCTIFICATIONIBUS tuis, omnipotens Deus, et vicia nostra curéntur, et remédia nobis ætérna provéniant.

Pro Ordinatis.

QUOS tuis, Dómine, réficis Sacraméntis, contínuis attólle benígnus auxiliis: ut tuæ redemptionis efféctum et mystériis capiámus, et móribus. Qui vivis et regnas cum Deo Patre in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum. **R.** Amen.

Aliæ Postcommuniones.

Ad poscenda suffragia Sanctorum.

MUNDET et múniat nos, quæsumus Dómine, divíni sacraménti munus oblátum: et, intercedénte beáta Vírgine Dei Genitríce María, cum beáto Joseph, beátis Apóstolis tuis Petro et Paulo, atque beáto **N.** et ómnibus Sanctis: a cunctis nos reddat et perversitatibus expiátos, et adversitatibus expeditos.

Pro vivis et defunctis.

PURIFICENT nos, quæsumus omnipotens et miséricors Deus, sacramenta quæ sumpsimus : et, intercedéntibus ómnibus sanctis tuis, præsta ; ut hoc tuum sacraméntum non sit nobis reátus ad pœnam, sed intercæssio salutáris ad véniam : sit ablútio scélerum, sit fortitúdo fragílium, sit contra ómnia mundi perícúla firmaméntum : sit vivórum atque mortuórum fidélium remíssio ómnium delictórum. Per Dóminum.

Super populum.

Oremus.

Humiliáte cápita vestra Deo.

Oratio.

FIDELES tuos, Deus, benedíctio desideráta confírmet : quæ eos, et a tua voluntáte numquam fáciat discrepáre, et tuis semper indúlgeat beneficiis gratulári. Per Dóminum nostrum.

Deinde dicunt: Pláceat tibi sancta Trínitas,
etc. p. 98.

SABBATO ANTE DOMINICAM PASSIONIS.

Secreta.

OBLATIONIBUS nostris, quæsumus
Dómine, placáre suscéptis: et ad
te nostras étiam rebélles compélle pro-
pítius voluntátes.

Pro Ordinatis.

TUIS, quæsumus Dómine, operáre my-
stériis, ut hæc tibi, múnera dignis
méntibus offerámus. Per Dóminum nos-
trum Jesum Christum Fílium tuum, qui
tecum vivit, et regnat in unitáte Spíritus
sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

Aliæ Secretæ.

Ad poscenda suffragia Sanctorum. p. 5.*

Pro vivis et defunctis. p. 5.*

Per ómnia sæcula sæculórum.

R. Amen.

Dóminus vobíscum.

R. Et cum Spíritu tuo.

Sursum corda.

R. Habémus ad Dóminum.

Grátias agámus Dómino Deo nostro.

R. Dignum et justum est.

Præfatio. p. 6*.

Communio. Ps. 22.

DOMINUS regit me, et nihil mihi
déerit: in loco páscuæ ibi me
collocávit: super aquam refectionis edu-
cávit me.

Postcommunio.

TUA nos, quæsumus Dómine, sancta
puríficent: et operatióne sua tibi
plácitos esse perficiant.

Pro Ordinatis. p. 7*.

Aliæ Postcommuniones.

Ad poscenda suffragia Sanctorum. p. 7*.

Pro vivis et defunctis. p. 8*.

Super populum.

Orémus.

Humiliáte cápita vestra Deo.

Oratio.

DEUS, qui sperántibus in te miseréri
pótius éligis, quam irásci: da nobis
digne flere mala, quæ fécimur; ut tuæ

consolatiónis grátiam inveníre mereámur.
Per Dóminum nostrum Jesum Christum
Fílium tuum: Qui tecum vivit et regnat
in unitáte Spíritus sancti Deus: per óm-
nia sǽcula sǽculórum.

Dóminus vobíscum.

Benedicámus Dómino.

Deinde dicunt: Pláceat tibi sancta Trínitas,
etc., p. 98.

SABBATO SANCTO.

Secreta.

SUSCIPE, quǽsumus Dómine, preces
pópuli tui, cum oblatiόνibus hostiá-
rum: ut paschálibus initiáta mystériis,
ad æternitátis nobis medélam, te operánte,
profícient.

Pro Ordinatis.

TUIS, quǽsumus Dómine, operáre my-
stériis, ut hǽc tibi múnera dignis mén-
tibus offerámus. Per Dóminum nos-
trum Jesum Christum Fílium tuum: Qui
tecum vivit, et regnat in unitáte Spíritus
sancti Deus. Per ómnia sǽcula sǽculórum.

Dóminus vobíscum.

Sursum corda.

Grátias agámus Dómino Deo nostro.

Præfatio.

VERE dignum et justum est, æquum et salutáre: Te quidem, Dómine, omni témpore, sed in hac potíssimum nocte gloriósius prædicáre, cum Pascha nostrum immolátus est Christus. Ipse enim verus est Agnus, qui ábstulit peccáta mundi. Qui mortem nostram moriéndó destrúxit, et vitam resurgéndo reparávit. Et ídeo cum Angelis et Arch-angelis, cum Thronis et Dominatióibus, cumque omni militiá cœléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicétes:

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cœli, et terra glória tua. Hosánna in excélsis. Benedictus qui venit in nómine Dómini. Hosánna in excélsis.

Deinde incipitur Canon, p. 73.

Infra actionem.

COMMUNICANTES, et noctem sacratíssimam celebrátes Resurrectiós Dómini nostri Jesu Christi secúndum carnem: sed et memóriam venerátes, in primis gloriósæ semper Vírginis

Maríæ, Genitrícis ejúsdem Dei et Dómini nostri Jesu Christi: sed et beatórum Apostolórum, ac Mártýrum tuórum, Petri et Pauli, Andréæ, Jacóbi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Clementis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiáni, et ómnium Sanctórum tuorum; quorum méritis precibúsq; concédas, ut in ómnibus protectiónis tuæ muniámur auxílio. **Jungit manus.** Per eúmdem Christum Dóminum nostrum. Amen.

Tenens manus expansas super oblata, dicit:

HANC igitur oblatiónem servitútis nostræ, sed et cunctæ famíliæ tuæ, quam tibi offérimus pro his quoque, quos regeneráre dignátus es ex aqua, et Spíritu sancto, tríbuens eis remissionem ómnium peccatórum, quæsumus Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab ætérra damnatione nos éripe, et in electórum tuórum júbeas grege numerári. **Jungit manus.** Per Christum Dóminum nostrum. Amen.

Quam oblatiónem tu Deus, etc., ut in *Canone*, p. 76.

Pacis osculum non datur. Agnus Dei non dicitur, nec Postcommunio: sed dicuntur tamen tres consuetæ Orationes ante Communionem p. 86. Post sumptionem Sacramenti dicuntur Vesperæ.

AD VESPERAS.

Antiphona.

Allelúia, allelúia, allelúia.

Psalmus 116.

LAUDATE Dóminum omnes Gentes: *
laudáte eum omnes pópuli.

Quóniam confirmáta est super nos misericórdia ejus: * et véritas Dómini manet in ætérnum.

Glória Patri, et Fílio, * et Spíritui sancto. Sicut erat in princípio, et nunc, et semper: * et in sæcula sæculórum. Amen.

Allelúia, allelúia, allelúia.

Statim dicitur Antiphona ad Magnificat.

VESPERE autem sábbati, quæ lucéscit in prima sábbati: venit María Magdaléne, et áltera María, vidére sepúlchrum, allelúia.

Canticum B. Mariæ Virg.

MAGNIFICAT * ánima mea Dóminum: Et exaltávit spíritus meus * in Deo salutári meo.

Quia respéxit humilitátem ancíllæ suæ : *
ecce enim ex hoc beátam me dicent omnes
generatiónes.

Quia fecit mihi magna qui potens est : *
et sanctum nomen ejus.

Et misericórdia ejus a progénie in pro-
génies * timéntibus eum.

Fecit poténtiam in bráchio suo : * dispér-
sit supérbos mente cordis sui.

Depósuit poténtes de sede,* et exaltávit
húmiles.

Esuriéntes implévit bonis : * et dívites
dimísit inánes.

Suscépit Israel púerum suum,* recor-
dátus misericórdiæ suæ.

Sit locútus est ad patres nostros,* Abra-
ham, et sémini ejus in sǎcula.

Gloria Patri, et Fílio,* et Spíritui sancto.
Sicut erat in princípio, et nunc, et sem-
per : * et in sǎcula sæculórum. Amen.

Deinde repetitur Antiphona.

VESPERE autem sábbati, quæ lucéscit
in prima sábbati: venit María
Magdaléne, et áltera María, vidére sepúl-
chrum, allelúia.

Deinde cum Episcopo dicunt.

Dóminus vobíscum.

Oremus.

SPIRITUM nobis, Dómine, tuæ caritátis infúnde: ut, quos sacraméntis paschálibus satiásti, tua fácias pietáte concórdes.

Pro Ordinatis.

QUOS tuis, Dómine, réficis Sacraméntis, contínuis attólle benígnus auxiliis: ut tuæ redemptiónisefféctum et mystériis capiámus, et móribus. Qui vivis et regnas cum Deo Patre in unitáte Spíritus sancti Deus, per ómnia sácula sæculórum.

R. Amen.

Dóminus vobíscum.

Ite missa est, allelúia, allelúia.

Deinde dicunt: Pláceat tibi, sancta Trínitas,
p. 98.

SABBATO QUATUOR TEMPORUM PENTECOSTES.

Secreta.

UT accépta tibi sint, Dómine, nostra jejúnia: præsta nobis, quæsumus; hujus múnere sacraménti purificátum tibi pectus offérre.

Pro Ordinatis.

TUIS, quæsumus Dómine, operáre mystériis, ut hæc tibi múnera dignis méntibus offerámus. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit, et regnat in unitáte Spíritus sancti Deus, per ómnia sǽcula sæculórum. **R.** Amen.

Aliæ Secretæ.

Contra persecutores Ecclesiæ.

PROTEGE nos, Dómine, tuis mystériis serviéntes: ut divínis rebus inhæréntes, et córpore tibi famulémur, et mente.

Vel pro Papa.

OBLATIS, quæsumus Dómine, placáre munéribus: et fámulum tuum **N.** quem pastórem Ecclésiæ tuæ præesse voluísti, assídua protectióne gubérna. Per Dóminum.

Per ómnia sǽcula sæculórum.

R. Amen.

Dóminus vobíscum.

R. Et cum spíritu tuo.

Sursum corda.

R. Habémus ad Dóminum.

Grátias agámus Dómino Deo nostro.

R Dignum et justum est.

Præfatio.

VERE dignum et justum est, æquum et salutáre, nos tibi semper, et ubique grátias ágere : Dómine sancte, Pater omnípotens, ætérne Deus : per Christum Dóminum nostrum. Qui ascéndens super omnes cœlos, sedénsque ad dexteram tuam, promíssum Spíritum sanctum hodiérna die in fílios adoptiónis effúdit. Quaprópter profúsis gaúdiis, totus in orbe terrárum mundus exsúltat. Sed et supérnæ Virtútes, atque angélicæ Potestátes, hymnum glóriæ tuæ cóncinunt, sine fine dicéntes.

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt cœli, et terra glória tua. Hosánna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

Deinde incipitur Canon. p. 73.

Infra actionem.

COMMUNICANTES, et diem sacratíssimum Pentecóstes celebrántes, quo Spíritus sanctus Apóstolis, innúmeris

linguis apparuit : sed et memóriam venerántes, in primis gloriósæ semper Vírginis Mariæ, Genitrícis Dei et Dómini nostri Jesu Christi : sed et beatórum Apostolórum, ac Mártyrum tuórum, Petri et Pauli, Andréæ, Jacóbi, Joánnis, Thomæ, Jocóbi, Philíppi, Bartholomæi, Matthæi, Simónis, et Thaddæi : Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ, et Damiáni, et ómnium Sanctórum tuórum ; quorum méritis, precibúsque concédas, ut in ómnibus protectiónis tuæ muniámur auxílio. **Jungit manus.** Per eúndem Christum Dóminum nostrum. Amen.

Tenens manus expansas super oblata, dicit :

HANC ígitur oblatiónem servitútis nostræ, sed et cunctæ famíliæ tuæ, quam tibi offérimus pro his quoque, quos regeneráre dignátus es ex aqua, et Spírítu sancto, tríbuens eis remissionem ómnium peccatórum, quæsumus Dómine, ut placátus accípias : diésque nostros in tua pace dispónas, atque ab ætérna damnatióne nos éripi, et in electórum tuórum júbeas grege numerári. **Jungit manus.** Per Christum Dóminum nostrum. Amen.

Quam oblatiónem tu Deus, etc. ut in Canone,
p. 76.

Communio. Joann. 3.

SPIRITUS ubi vult spirat: et vocem
ejus audis, allelúia, allelúia: sed nescis
unde véniat, aut quo vadat, allelúia, alle-
lúia, allelúia.

Deinde cum Episcopo dicunt:

Dóminus vobíscum.

Postcommunio.

PRÆBEANT nobis, Dómine, divínium
tua sancta fervórem: quo eórum
páriter et actu delectémur, et fructu.

Pro Ordinatis.

QUOS tuis, Dómine, réficis Sacramén-
tis, contínuis attólle benígnus aux-
íliis; ut tuæ redemptiónis efféctum et
mystériis capiámus, et móribus: Qui vivis
et regnas cum Deo Patre in unitáte Spíri-
tus sancti Deus, per ómnia sæcula sæcu-
lórum.

Aliæ Postcommuniones.

Contra persecutores Ecclesiæ.

QUÆSUMUS Dómine, Deus noster: ut, quos divína tríbuis participatióne gaudére, humánis non sinas subjacére perículis. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

Vel pro Papa.

Oremus.

HÆC nos, quæsumus Dómine, divíni sacraménti percéptio prótegat: et fámulum tuum **N.** quem pastórem Ecclésiæ tuæ præesse voluísti: una cum comísso sibi grege, salvet semper, et múniat. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit, et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

Dóminus vobíscum.—Ite missa est.

Deinde: Pláceat tibi, sancta Trínitas. etc., p. 98.

SABBATO QUATUOR TEMPORUM SEPTEMBRIS.

Secreta.

CONCEDE, quæsumus omnipotens
Deus: ut oculis tuæ majestátis munus
oblátum, et grátiam nobis devo-
tiónis obtíneat, et efféctum beátæ perenni-
tátis acquírat.

Pro Ordinatis, p. 4.*

Aliæ Secretæ.

Ad poscenda suffragia Sanctorum, p. 5.*

Pro omni gradu Ecclesiæ.

DA tàmulis tuis, Dómine, indulgéntiam
peccatórum, consolatióem vitæ, gu-
bernatióem perpétuam: ut tibi ser-
viéntes, ad tuam júgiter misericórdiam per-
veníre mereántur. Per Dóminum nostrum
Jesum Christum Fílium tuum: Qui tecum
vivit, et regnat in unitáte Spíritus sancti
Deus, per ómnia sæcula sæculórum.

Præfatio dicitur uti, p. 72.

Communio. Levit. 23.

MENSE séptimo festa celebrábitis,
cum in tabernáculis habitáre fé-
cerim fílios Israël, cum edúcerem eos de
terra Ægýpti, ego Dóminus Deus vester.

Deinde cum Episcopo dicunt:

Dóminus vobíscum.

Postcommunio.

Oremus.

PERFICIENT in nobis, Dómine quæsumus, tua sacraménta quod cóntinent: ut quæ nunc spécie gérimus, rerum veritáte capiámus.

Pro Ordinatis, p. 7*.

Aliæ Postcommuniones.

Ad poscenda suffragia Sanctorum, p. 7*.

Pro omni gradu Ecclesiæ.

LIBERA, quæsumus Dómine, a peccá-
tis et hóstibus fámulos tuos, tibi
supplicántes: ut in sancta conversatióne
vivéntes, nullis afficiántur advérsis. Per
Dóminum nostrum Jesum Christum Fíli-
um tuum: Qui tecum vivit et regnat in
unitáte Spíritus sancti Deus.

Per ómnia sæcula sæculórum.

Dóminus vobíscum.

Benedicámus Dómino.

Deinde dicunt: Pláceat tibi, sancta Trínitas,
etc., p. 98.

ORATIONES PRO COMMEMORATIONE.

Si qua sit facienda, de Vigilia vel Festo simplici occurrente in Sabbatis sacrarum Ordinationum, post Secretam diei et pro Ordinatis, dicuntur sequentes.

20. Dec. de Vigilia S. Thomæ Apostoli.

Secreta.

APOSTOLICI reveréntia cúlminis offeréntes tibi sacra mystéria, Dómine, quæsumus: ut beáti Thomæ, Apóstoli tui suffrágiis, cujus natalítia prævenímus, plebs tua semper et sua vota deprómat, et desideráta percípiat.

Postcommunio.

Oremus.

SANCTI Apóstoli tui Thomæ, quæsumus Dómine, supplicatióne placátus: et véniam nobis tríbue, et remédia sempitérna concéde.

14. Febr. de S. Valentino Presb. et Mart.

Secreta.

OBLATIS, quæsumus Dómine, placáre munéribus: et, intercedénte beáto

Valentíno Mártýre tuo, a cunctis nos defénde perículis.

Postcommunio.

Oremus.

SIT nobis, Dómine, reparátio mentis et córporis cœléste mystérium : ut, cujus exséquimur actiónem, intercedénte beáto Valentíno Mártýre tuo, sentiámus efféctum.

15. Febr. de SS. Faustino et Jovita Mart.

Secreta.

OBLATIS, quæsumus Dómine, placáre munéribus : et, intercedéntibus sanctis Martýribus tuis Faustíno et Jovíta, a cunctis nos defénde perículis.

Postcommunio.

Oremus.

HÆC nos commúnio, Dómine, purget a crímine : et intercedéntibus sanctis Martýribus tuis Faustíno et Jovíta, cœléstis remédii fáciat esse consórtes.

18. Febr. de S. Simeone Episc. et Mart.

Secreta.

HOSTIAS tibi, Dómine, beáti Simeónis Mártyris tui atque Pontíficis dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsidium.

Postcommunio.

Oremus.

REFECTI participatióne múnus sa-
cri, quæsumus. Dómine Deus noster:
ut, cujus exséquimur cultum, intercedente
beáto Simeóne Mártyre tuo atque Pontí-
fice, sentiámus efféctum.

23. Febr. de Vigilia S. Mathiæ Apost.

Secreta.

APOSTOLICI reveréntia cúlminis of-
feréntes tibi sacra mystéria, Dómine
quæsumus: ut beáti Mathiæ Apóstoli tui
suffrágiis, cujus natalítia prævenímus,
plebs tua semper et sua vota deprómat, et
desideráta percípiat.

Postcommunio.

Oremus.

SANCTI Apóstoli tui Mathíæ, quæsumus Dómine, supplicatióne placátus : et véniam nobis tríbue, et remédia sempitérna concéde.

19. Maii. de S. Pudentiana Virgine.

Secreta.

ACCEPTA tibi sit, Dómine, sacrátæ plebis oblátio pro tuórum honóre sanctórum : quorum se méritis de tribulatione percepisse cognóscit auxílium.

Postcommunio.

Oremus.

SATIASTI, Dómine, famíliam tuam munéribus sacris : ejus, quæsumus, semper interventióne nos réfove, cujus solémnia celebrámus.

25. Maii. de S. Urbano Papa et Mart.

Secreta.

HÆC hóstia, Dómine quæsumus, emúndet nostra delícta : et ad sa-

crificium celebrándum, subditórum tibi
córpora, mentésque sanctíficet.

Postcommunio.

Oremus.

REFFECTI participatióne múnneris sacri,
quæsumus Dómine Deus noster : ut,
cujus exséquimur cultum, interce-
dente beáto Urbáno, Mártyre tuo atque
Pontífice, sentiámus efféctum.

26. Maii. de S. Eleutherio Papa et Mart.

Secreta.

HOSTIAS tibi, Dómine, beáti Eleu-
thérii Mártýris tui atque Pontíficis
dicátas méritis, benígnus assúme : et
ad perpétuum nobis tríbue proveníre sub-
sídium.

Postcommunio.

Oremus.

REFFECTI participatióne múnneris sacri,
quæsumus Dómine Deus noster :
ut cujus exséquimur cultum, intercedente
beáto Eleuthério Mártyre tuo atque Pon-
tífice, sentiámus efféctum.

27. Maii. de S. Joanne Papa et Mart.

Secreta.

MUNERA tibi, Dómine, dicáta sanctífica: et, intercedénte beáto Joánnē Mártýre tuo atque Pontífice, per éadem nos placátus inténde.

Postcommunio.

Oremus.

HÆC nos commúnio, Dómine, purget a crímíne: et, intercedénte beáto Joánnē Mártýre tuo atque Pontífice, cœléstis remédii fáciat esse consórtes.

30. Maii. de S. Felice Papa et Mart.

Secreta.

HOSTIAS tibi, Dómine, beáti Felícis Mártýris tui atque Pontíficis dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsídium.

Postcommunio.

Oremus.

REFFECTI participatióne múnérís sacri, quæsumus Dómine Deus noster: ut cujus exséquimur cultum, intercedénte

beáto Felíce Mártýre tuo atque Pontífice,
sentiámus efféctum.

31. Maii. de S. Petronilla Virg.

Secreta.

ACCEPTA tibi sit, Dómine, sacrátæ
plebis oblátio, pro tuórum honóre
sanctórum: quorum se méritis de tribula-
tíone percepísse cognóscit auxílium.

Postcommunio.

Oremus.

SATIASTI, Dómine, famíliam tuam mu-
néribus sacris: ejus, quæsumus,
semper interventíone nos réfove, cujus
solémnia celebrámus.

2. Jun. de SS. Marcellino, Petro et
Erasmio Mart.

Secreta.

HÆC hóstia, quæsumus Dómine, quam
sanctórum Mártýrum tuórum natalí-
tia recenséntes offérimus: et víncula nos-
træ pravitátis absólvat, et tuæ nobis mi-
sericórdiæ dona conciliet.

Postcommunio.

Oremus.

SACRO múnere satiáti, súplices te, Dómine, deprecámur : ut, quod débitæ servitútis celebrámus officio, salvariónis tuæ sentiámus augméntum.

9. Jun. de SS. Primo Feliciano et Mart.

Secreta.

FIAT tibi, quæsumus Dómine, hóstia sacránda placábilis, pretiósí celebri-táte martýrii : quæ et peccáta nostra puríficet, et tuórum tibi vota concíliet famulórum.

Postcommunio.

Oremus.

QUÆSUMUS, omnípotens Deus : ut sanctórum Mártyrum tuórum Primi et Feliciáni cœléstibus mystériis celebráta solémnitas, indulgéntiam nobis tuæ propitiatiónis acquirat.

12. Jun. de SS. Basilide et Soc. Mart.

Secreta.

PRO sanctórum tuórum Basílidis, Cyríni, Náboris atque Nazárii sán-

guine venerádo, hóstias tibi, Dómine, solémniter immolámus, tua mirabília pertractántes: per quem talis est perfectá victória.

Postcommunio.

Oremus.

SEMPER, Dómine, sanctórum Mártyrum tuórum Basílidis, Cyríni, Náboris atque Nazárii solémnia celebrántes: præsta, quæsumus; ut eórum patrocínia júgiter sentiámus.

15. JUN. de SS. Vito et Sociis Mart.

Secreta.

SICUT glóriam divínæ poténtiæ múnera pro sanctis obláta testántur: sic nobis efféctum, Dómine, tuæ salvariónis impéndant.

Postcommunio.

Oremus.

REPLETI, Dómine, benedictióne solémni: quæsumus; ut per intercessiónem sanctórum Mártyrum tuórum Viti, Modésti, et Crescéntiæ, medicína sacraménti et corpóribus nostris prosit, et méntibus.

18. Jun. de SS. Marco et Marcelliano Mart.**Secreta.**

MUNERA tibi, Dómine, dicáta sanctífica: et, intercedéntibus sanctis Martýribus tuis Marco et Marcelliáno, per éadem nos placátus inténde.

Postcommunio.**Oremus.**

SALUTARIS tui, Dómine, múnere satiáti, súplices exorámus: ut, cujus lætámur gustu, intercedéntibus sanctis Martýribus tuis Marco et Marcelliáno, renovémur efféctu.

19. Jun. de SS. Gervasio et Protasio Mart.**Secreta.**

OBLATIS, quæsumus Dómine, placáre munéribus: et intercedéntibus sanctis Martýribus tuis, a cunctis nos defénde perículis.

Postcommunio.**Oremus.**

HÆC nos commúnio, Dómine, purget a crimine: et, intercedéntibus sanctis Martýribus tuis Gervásio et Protásio, cœléstis remédii fáciat esse consórtes.

20. Sept. de Vigilia S. Matthæi Apost. et
Evang.

Secreta.

APOSTOLICI reveréntia cúlminis
offeréntes tibi sacra mystéria, Dó-
mine quæsumus: ut beáti Matthæi
Apóstoli tui et Evangelístæ suffrágiis,
cujus natalítia prævenímus, plebs tua sem-
per et sua vota deprómat, et desideráta
percípiat.

Postcommunio.

Oremus.

SANCTI Apóstoli tui et Evangelístæ
Matthæi, quæsumus Dómine, sup-
plicatione placátus: et véniam nobis
tríbe, et remédia sempitérna concéde.



DE MANUUM IMPOSITIONE FACIENDA NEO-SACERDOTIBUS.

Notandum —Cum in regionibus Americæ haud uniformis existeret praxis in impositione manuum; et cum editor hujus libelli nonnullos cærimoniæ magistros consulisset ad uniformitatem ritus constituendam hac super re, rationibus hinc inde militantibus, diversas habuit sententias. Quapropter ad rem auctoritative definiendam, censuit Cærimonium Pontificium litteris adire, et ab eo dubiorum infrascriptorum solutionem petere juxta Archibasilicæ Constantinianæ praxim: Nunc autem læto animo lectoribus præbet sequens responsum Cærimoniarii Pontificii, firma spe tenens Americæ Ecclesias hoc esse libenter amplecturas.

Ex Archidiœcesi Neo-Eboracensi ad me pervenerunt litteræ in quibus proponebantur infrascripta dubia juxta praxim Archibasilicæ Lateranensis solvenda.

Dubium I. Sacerdotes imponentes manus stant retro vel ante neopresbyterum?

II. Impositio est incipienda a cornu Epistolæ vel a cornu Evangelii?

III. Impositione manuum peracta, juxta Pontificale Romanum Sacerdotes oportet quemdam semicirculum efforment. Unde quæritur: Semicirculus est efformandus ante altare, vel in cornu Epistolæ, vel in cornu Evangelii?

Resp. Ad I. Affirmative ad primam partem.

Negative ad secundam.

Ad II. Negative ad primam partem.

Affirmative ad secundam.

Ad III. A cornu Evangelii.

Hæc est praxis continuo servata in Archibasilica Lateranensi.

ALBERTUS MARCUCCI,

Cærimoniarius Pontificius.

ROMÆ, 10 APRILIS 1892.

Recepta Neo-Ebor. 22 ejusdem mensis.

TE DEUM LAUDAMUS.

Te Deum laudamus :

Te Dóminum confitémur.

Te ætérnum Patrem * omnis terra venerátur.

Tibi omnes Angeli, * tibi cœli et univérsæ potestátes.

Tibi Chérubim et Séraphim * incessábili voce proclámant :

Sanctus, Sanctus, Sanctus * Dóminus Deus Sábaoth.

Pleni sunt cœli et terra * majestátis glóriæ tuæ.

Te gloriósus * Apostolórum chorus,

Te Prophetárum * laudábilis númerus,

Te Mártyrum candidátus * laudat exércitus.

Te per obem terrárum * sancta confitétur Ecclésia.

Patrem * imménsæ majestátis.

Venerándum tuum verum * et únicum Fílium,

Sanctum quoque * Paráclitum Spíritum.

Tu Rex glóriæ * Christe.

Tu Patris * sempitérnus es Fílius.

TE DEUM LAUDAMUS.

We praise Thee, O God : * we acknowledge Thee to be the Lord.

All the earth doth worship Thee * and the Father everlasting.

To Thee all Angels : * to Thee the Heavens and all the Powers therein.

To Thee the Cherubim and Seraphim : * cry with unceasing voice :

Holy, Holy, Holy : * Lord God of Hosts.

The heavens and the earth are full : * of the majesty of Thy glory.

Thee the glorious choir : * of the Apostles.

Thee the admirable company : * of the Prophets.

Thee the white-robed army of Martyrs : * praise.

Thee the Holy Church throughout all the world : * doth acknowledge.

The Father * of infinite Majesty.

Thine adorable, true : * and only Son.

Also the Holy Ghost : * the Paraclete.

Thou art the King of Glory : * O Christ.

Thou art the everlasting Son : * of the Father.

Tu ad liberándum susceptúrus hóminem,*
non horruísti Vírginis úterum.

Tu, devícto mortis acúleo, * aperuísti
credéntibus regna coelórum.

Tu ad déxteram Dei sedes * in glória Pa-
tris.

Judex créderis * esse ventúrus.

Te ergo quæsumus, tuis fámulis súbveni,*
quos pretióso sáanguine redemísti.

ÆtéRNA fac cum Sanctis tuis * in glória
numerári.

Salvum fac pópulum tuum, Dómine : * et
bénedic hæreditáti tuæ.

Et rege eos, * et extólle illos usque in
ætérnum.

Per síngulos dies * benedícimus te.

Et laudámus nomen tuum in sæculum, *
et in sæculum sæculi.

Dignáre, Dómine die isto * sine peccáto
nos custodíre.

Miserére nostri Dómine, * miserére nos-
tri.

Fiat misercórdia tua Dómine super nos ; *
quemádmódum sperávimus in te.

In te Dómine sperávi ; * non confúndar
in ætérnum.

Thou having taken upon Thee to deliver
man : * didst not abhor the Virgin's
womb.

Thou having overcome the sting of death : *
didst open to believers the kingdom of
heaven.

Thou sittest at the right hand of God : *
in the glory of the Father.

We believe that Thou shalt come : * to
be our Judge.

We beseech Thee, therefore, help Thy
servants : * whom Thou hast redeemed
with Thy precious Blood.

Make them to be numbered with Thy
Saints : * in glory everlasting.

O Lord, save Thy people : * and bless
Thine inheritance.

Govern them : * and lift them up forever.

Day by day : * we bless Thee.

And we praise Thy name forever : * and
world without end.

Vouchsafe, O Lord, this day : * to keep
us without sin.

Have mercy on us, O Lord : * have mer-
cy on us.

Let Thy mercy, O Lord, be upon us : *
as we have hoped in Thee.

O Lord, in Thee have I hoped : * let me
never be confounded.

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By

MGR. É. LE CAMUS

Bishop of La Rochelle, France

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